

# THE ECLECTIC REVIEW,

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- Art. I.—1. *The Life of John Locke*, with Extracts from his Correspondence, Journals, and Common-Place Books. By Lord King. 4to. pp. 408. (Portrait.) London, 1829.
2. *Oxford and Locke*. By Lord Grenville. 8vo. pp. 88. London, 1829.

IT is but reasonable to conclude, that the members of an enlightened community, in the possession of the invaluable privileges and benefits which are derived from very ample means of knowledge, and eminently enjoying the blessings of freedom, would be anxious to understand through what channels these advantages have been conveyed to them, and that they would be prepared duly to honour the memory of those individuals to whose labours they chiefly owe their high prerogatives. Society has, however, been but too little careful to preserve the memory of its greatest benefactors, many of whose names have been permitted to pass into oblivion. Omissions and neglects of this kind are most to be remarked in connection with the great moral and religious changes of a country. We have, however, in many instances, the satisfaction of seeing, in the works which survive them, the imperishable monuments of those distinguished persons who were principally instrumental in effecting those changes; and it is very gratifying, occasionally to receive additions to our knowledge of their personal history and character. A statue, said the Lyric Bard of Thebes, is immovable, but my odes convey men's praises far and wide. And a literary memorial is, after all, perhaps, the best means of rendering justice to merit. Locke's is not altogether a neglected biography; but, till the publication before us, there existed no separate life of that illustrious person, which could be pronounced worthy of his fame: the present volume, therefore, supplies a very important desideratum.

After the death of Locke, his papers came into the possession of Sir Peter King, his near relative and the sole executor of his will. They comprise the originals of many of his printed works, and of some which were never published; the letters of a very extensive correspondence with his friends, both in England and abroad; his common-place books; and many miscellaneous papers; the whole of which have been carefully preserved, and are now in the possession of the noble Lord to whom we are indebted for the volume before us. For the present which he has made to the literature of our country, he is entitled to a very ample measure of grateful acknowledgement. To ourselves, the gift is most truly an acceptable one. Our debt of obligation to the eminent person who is the subject of his book, and our recollection of the benefits derived from his labours, induce in us a feeling of no common satisfaction in possessing the invaluable work before us, and in having the opportunity of recommending it to our readers. It is a fortunate circumstance, both for the memory of Locke, and for the interests of truth, that the selection of the several papers left in the hands of his executor, and the composition of the 'Life', should have devolved upon so competent and liberal a person as the present noble Author. He has, with most correct feeling and judgement, made Locke the exclusive subject of his work, which, in this respect, may very advantageously be contrasted with the numerous instances of redundant biographies, in which the professed subject is almost forgotten, and every kind of digression freely admitted. In the volume before us, the reader will find many interesting papers, and numerous letters selected from Locke's correspondence with the following distinguished persons: Sir Isaac Newton, Mr. (afterwards Lord) Somers, Lord Peterborough, Lord Shaftesbury, Mr. (afterwards Lord Chancellor) King, Sir William Trumbull, Lord Pembroke, and others. He will have the opportunity of learning from the perusal of the extracts and dissertations now first brought under his observation, the early inclination of Locke's mind towards the subjects which, when advanced beyond the meridian of life, he presented to the world in his Essay and other works; as well as his constancy in the studies by which he was endeavouring to correct and enlarge his own knowledge, and to assist others in the pursuit and acquisition of truth. At the close of the volume, there is inserted a 'View of the Essay', drawn up by Locke himself, and originally published in Le Clerc's *Bibliothèque Universelle* before the Essay itself was given to the world.

John Locke was born at Wrington, in Somersetshire. A.D. 1632. His father, who was descended from the Lockes of Charton Court, in Dorsetshire, possessed a moderate landed property at Pensfold and Belluton, where he lived; but this

was considerably impaired in the times of the civil war, in which he supported the cause of the Parliament, in whose army he bore a captain's commission. John Locke was the elder of two sons, and was educated with great care by his father, of whom he always spoke with the greatest respect and affection, and who enjoyed the happiness of surviving for some years the period of his son's maturity. In the early part of his life, the father exacted from his son the utmost respect, but gradually treated him with less of reserve as he advanced in age, and, when grown up, lived with him on terms of the most entire friendship. Locke mentioned the fact of his father having expressed his regret for giving way to his anger and striking him once in his childhood, when he did not deserve it; and the following letter, written by Locke when almost thirty years of age, to his parent, is very satisfactory evidence of the son's tenderness of affection.

“ Most dear and ever loving Father,

“ I did not doubt but that the noise of a very dangerous sickness here would reach you, but I am alarmed with a more dangerous disease from Pensford, and were I as secure of your health as (I thank God) I am of my own, I should not think myself in danger; but I cannot be safe so long as I hear of your weakness, and that increase of your malady upon you, which I beg that you would, by the timely application of remedies, endeavour to remove. Dr. Meary has more than once put a stop to its encroachment; the same skill, the same means, the same God to bless you, is left still. Do not, I beseech you, by that care you ought to have of yourself, by that tenderness I am sure you have of us, neglect your own, and our safety too; do not, by a too pressing care for your children, endanger the only comfort they have left. I cannot distrust that Providence which hath conducted us thus far, and if either your disappointments or necessities shall reduce us to narrower conditions than you could wish, content shall enlarge it; therefore, let not these thoughts distress you. There is nothing that I have which can be so well employed as to his use, from whom I first received it; and if your convenience can leave me nothing else, I shall have a head, and hands, and industry still left me, which alone have been able to raise sufficient fortunes. Pray, Sir, therefore, make your life as comfortable and lasting as you can; let not any consideration of us cast you into the least despondency. If I have any reflections on, or desires of free and competent subsistence, it is more in reference to another (whom you may guess) to whom I am very much obliged, than for myself; but no thoughts, how important soever, shall make me forget my duty; and a father is more than all other relations; and the greatest satisfaction I can propose to myself in the world, is my hopes that you may yet live to receive the return of some comfort, for all that care and indulgence you have placed in,

“ Sir, your most obedient son,

“ J. L.”



Locke was sent to Westminster School, and in 1651, was admitted a student of Christ Church, Oxford, where, in the earliest period of his residence, he was distinguished among his fellow-students for his talents and learning. From his own confession, however, it appears that he lost much time at the University. He was dissatisfied with the systems and methods of instruction which he found prevailing, and was often heard to express his regret that his father had ever sent him to Oxford. Such a mind as Locke's could find but little that was congenial in the philosophy of the schools. The obscurities, the subtilities, and the vain disputations which had become incorporated with the Aristotelian dogmas, could neither gratify nor excite the interest of an inquirer who was in search of truth, and who regarded as useless the acquirements which were not subsidiary to its attainment. It is, however, certain, that our aversion to systems generally, may induce us to overlook advantages which they are quite adequate to impart; and there are benefits to be derived from particular studies which would greatly contribute to the mental improvement of the scholar who has pronounced them useless. There can be no doubt, that great and solid acquisitions in science and learning, were made at Oxford by many of Locke's contemporaries. The regret which he is said to have expressed on account of his education at that University, is reported on the authority of some of his friends, particularly Le Clerc. But, probably, as Lord King remarks, 'too much stress has been laid upon some accidental expressions; or the regrets expressed by Locke, ought to have been understood by Le Clerc to apply to the plan of education then generally pursued at English universities.' There can be no difficulty in concluding, with the noble Author, that 'to Oxford, even as Oxford was in the days of Locke, he must have been considerably indebted.'

'The course of study and the philosophy, bad as it was, fortunately did not attract much of his attention, and his mind escaped the trammels of the schools, and their endless perplexities and sophistry. If the system of education did not offer assistance, or afford those directions so useful to the young student, the residence at Oxford did, no doubt, confer ease, and leisure, and the opportunity of other studies; it afforded also the means of intercourse with persons, from whose society and conversation, we know that the idea of his great work first arose.'—p. 4.

Whether Locke had, at any time, serious thoughts of engaging in any profession, is uncertain. His inclinations led him to the study of medicine, which he appears to have very ardently prosecuted. His diary contains frequent notices of curious cases;



his collection of medical books was considerable; he was, as appears from his correspondence, occasionally consulted by his friends; and the praise which Sydenham, the greatest authority of his time, bestows on the medical talents of Locke, is sufficient to prove, that his skill and accomplishments, as a student of the healing art, were of a high order. In the retirement of Oxford, he spent many years. In 1665, he engaged, for the first time, in the practical business of life; when he accompanied, as secretary, Sir Walter Vane, the King's envoy to the Elector of Brandenburg. From his correspondence during this first period of his foreign residence, we shall make some extracts, which will exhibit the personage hitherto known to most of our readers only in the character of a grave philosopher, as a lively and amusing writer. The following is part of a letter to Mr. John Strachy, Sutton Court, Bristol.

“ DEAR SIR,

“ Are you at leisure for half an hour's trouble? will you be content I should keep up the custom of writing long letters, with little in them? 'Tis a barren place, and the dull frozen part of the year, and therefore you must not expect great matters. 'Tis enough, that at Christmas you have empty Christmas tales, fit for the chimney corner. To begin, therefore, December 15th, (here 25th,) Christmas-day, about one in the morning, I went a gossiping to our Lady; think me not profane, for the name is a great deal modester than the service I was at. I shall not describe all the particulars I observed in that church, being the principal of the Catholics in Cleves; but only those that were particular to the occasion. Near the high altar was a little altar for this day's solemnity; the scene was a stable, wherein was an ox, an ass, a cradle, the Virgin, the Babe, Joseph, shepherds, and angels, *dramatis personæ*: had they but given them motion, it had been a perfect puppet play, and might have deserved pence a-piece; for they were of the same size and make that our English puppets are; and I am confident, these shepherds and this Joseph are kin to that Judith and Holofernes which I have seen at Bartholomew fair. A little without the stable was a flock of sheep, cut out of cards; and these, as they then stood, without their shepherds, appeared to me the best emblem I had seen a long time, and methought represented these poor innocent people, who, whilst their shepherds pretend so much to follow Christ, and pay their devotion to him, are left unregarded in the barren wilderness. This was the show: the music to it was all vocal in the quire adjoining, but such as I never heard. They had strong voices, but so ill-tuned, so ill-managed, that it was their misfortune, as well as ours, that they could be heard. He that could not, though he had a cold, make better music with a chevy chace over a pot of smooth ale, deserved well to pay the reckoning, and go away athirst. However, I think they were the honestest singing men I have ever seen, for they endeavoured to deserve their money, and earned it certainly with pains enough; for what they wanted in skill, they made up in loudness and variety: every one had his own tune, and the result of all was like the noise of choos-

ing parliament men, where every one endeavours to cry loudest. Besides the men, there were a company of little choristers. I thought, when I saw them at first, they had danced to the other's music, and that it had been your Gray's-Inn revels; for they were jumping up and down, about a good charcoal fire, that was in the middle of the quire (this, their devotion, and their singing, was enough, I think, to keep them warm, though it were a very cold night); but it was not dancing, but singing they served for: when it came to their turns, away they ran to their places, and there they made as good harmony as a concert of little pigs would, and they were much about as cleanly. Their part being done, out they sallied again to the fire, where they played till their cue called them, and then back to their places they huddled. So negligent and slight are they in their service, in a place where the nearness of adversaries might teach them to be more careful; but I suppose the natural tendency of these outside performances and these mummeries in religion, would bring it every where to this pass, did not fear and the severity of the magistrate preserve it; which being taken away here, they very easily suffer themselves to slobber over their ceremonies, which, in other places, are kept up with so much zeal and exactness; but methinks they are not to be blamed, since the one seems to me as much religion as the other." pp. 13—15.

Locke returned to England in February 1665. An offer of going into Spain in the public employment, kept him for some time in suspense, but was, soon after his arrival at Oxford, declined by him; as was a similar proposal in the autumn of the same year. Preferment in the Church was offered him, through the medium of a friend, in 1666: his reply has been preserved, and is inserted at p. 27. Before this time, the Act of Uniformity had been passed, and that secession from the Church had been compelled by the terms of it, in respect to which, at a subsequent period, Locke remarked, 'that Bartholomew day was fatal to our Church and religion, in throwing out a very great number of worthy, learned, pious, and orthodox divines.' What were his impressions of this transaction at the time of its occurrence, we have no means of ascertaining. Among the reasons which he assigns to his friend as determining him against entering into the Church, we find no reference to the demands of the ecclesiastical laws which were established by that Act, and to which it is scarcely to be imagined that Locke could have, even then, been prepared to submit his understanding and his conscience. That he could have approved of the doctrine and discipline of the Church so entirely, as to give solemnly his unfeigned assent and consent to all and every thing contained in the Book of Common Prayer, is not to be believed; and the terms of the Oxford oath, to which a similar assent and declaration were required, 'that it is not lawful, upon any pretence whatsoever, to take arms against the king, or attempt any alteration in the government', were too abhorrent to the spirit which dictated

and controlled his opinions, to receive his sanction. The seeds of those great principles which were afterwards so fully developed in his writings, had long been germinating, and were expanding and becoming strong in his mental conceptions and determinations; nor is there any room to suppose, that implicit submission to church authority and passive obedience to despotic rulers, were, as practical maxims, at any time consonant with his opinions. The applications, however, which were addressed to him, and the offers of church preferment which he received, were not to him the occasion of a 'fiery trial': his principles and his inclination were at peace with each other. 'I am sure', he says, 'I cannot content myself with being undermost, possibly the middlemost of my profession; and you will allow, on consideration, care is to be taken not to engage in a calling, wherein, if one chance to be a bungler, there is no retreat.' We subjoin Lord King's reflections on the correspondence.

'Had he accepted this offer of preferment; had he risen beyond the middlemost station in the Church, which his own modesty made him assign to himself, and to which his virtues must have condemned him; had he even risen to the highest station in that profession, he might have acquired all the reputation which belongs to a divine of great talents and learning, or the still higher distinction of great moderation, candour, and Christian charity, so rare in a high-churchman; but most certainly he would never have attained the name of a great philosopher who has extended the bounds of human knowledge.

'There occurred, in the course of Locke's life, the choice of three distinct roads to fortune, and perhaps to celebrity, either of which was capable of influencing most powerfully, if not of totally changing his future destiny. The temptation of considerable preferment in the Church, already mentioned, the practice of physic as a profession, or the opportunity of engaging in diplomatic employments, from which last he seems, by his own account, to have had a narrow escape. It would have been unfortunate for his own renown, had he been swayed by the advantages which at different times were held out to him; it would also have been unfortunate for the progress of knowledge in the world, if he had placed himself under the influence of circumstances so capable of diverting the current of his thoughts, and changing his labours from their proper and most useful destination; namely, the lifting of the veil of error: because an age might have elapsed before the appearance of so bold a searcher after truth.' pp. 28, 29.

Physical and chemical studies engaged much of Locke's attention at Oxford. In 1666, he began to keep a register of the state of the air; which he continued, with many interruptions, till his final departure from the University. He corresponded with Boyle, who urged him to 'search into the nature of minerals,' and proposed to send him some sheets of articles of in-



quiry into mines. But in this year an incident occurred, which was decisive in fixing the inclinations of Locke, and by which the course of his future life was very materially affected. This was his acquaintance with Lord Ashley, afterwards the celebrated Earl of Shaftesbury. The circumstances in which it originated, were of the most accidental and trivial kind; but to events which in themselves are too insignificant to be recorded, the most important consequences are frequently to be traced; and in the history of the great actors on the stage of human life, as well as in those of the most humble, 'little things are sometimes great.' Lord Ashley, we are informed, was suffering from an abscess in his breast, the consequence of a fall from his horse; and, intending to drink the water of Astrop, he had written to Dr. Thomas to procure him the necessary accommodations on his arrival at Oxford. This physician, being called away, desired Locke to execute the commission. On Lord Ashley's arrival, the waters, by some accident, were not ready, and Locke waited upon him to apologize for the disappointment. His apology was satisfactory, and his conversation so much interested the noble visiter, that he desired to improve the acquaintance thus commenced, and the parties were thenceforth most intimate friends. Lord King describes this attachment as alike honourable to both parties; and he has accompanied his account of the connection between them with some remarks in vindication of Locke, against the strictures of Mr. Fox on Shaftesbury's political dishonesty. His Lordship's remarks satisfactorily prove, that Locke was not implicated in the transactions which attach so much odium to the character of Shaftesbury; nor were they necessary indeed for this purpose, since Locke is not charged with the guilt of being his coadjutor in those proceedings; but they have not at all altered our feelings as to the questionable propriety of the connection thus formed with a man by no means the most distinguished for virtuous principle, and who had so very recently placed himself in a situation of mean and base degradation. Shaftesbury had taken up arms against Charles the First, was a republican, supported Cromwell, and then, after the Restoration, sat on the trial of the regicides, the very men whose measures he had himself promoted, and whose associate he had been. It is impossible for a candid and upright mind to avoid Mr. Fox's conclusion, that the splendid qualities of Shaftesbury imposed upon Locke, and prevented his political delinquencies from inducing in his new acquaintance, the hesitation and caution naturally to be expected in an ingenuous mind admitting another to its confidence.

In 1675, Locke went to reside in France for the benefit of his health. From the time of his landing at Calais, he kept a daily journal, in which he recorded his observations on the state of the country, and the various objects which appeared most interesting to him as a stranger; and he also inserted notes and dissertations on medical, metaphysical, and theological subjects. From this journal, a copious selection of extracts is introduced into the '*Life*,' which will afford the reader instruction as well as amusement.

'In general, the particulars which have been inserted from the journal, are such as are either curious and interesting, as records of former times, or as they afford a contrast between the present prosperous state of France and its former condition; where the extremes of splendour and misery marked the nature of the old and despotic government, the paradise of monarchs and courtiers, but the purgatory of honest and industrious citizens and peasants, whom French lawyers were pleased to describe, and French nobles to treat, as "*tailleable et corvéable*" animals, who lived, and moved, and had their beings only for the benefit of the privileged orders.' pp. 39, 40.

The Edict of Nantz was not revoked till ten years after this period; but the journal contains some entries relative to the persecution of the French Protestants, from which we may partly learn the nature and extent of the injuries which they sustained from the bigotry and barbarity of the '*Most Christian King*,' Lewis XIV.

'January 3, 1676. To Nismes.

'The Protestants at Nismes have now but one temple, the other being pulled down by the King's order about four years since. Two of their consuls are Papists, and two Protestants, but are not permitted to receive the sacrament in their robes as formerly. The Protestants had built themselves an hospital for their sick, but that is taken from them; a chamber in it is left for their sick, but never used, because the Priests trouble them when there; but notwithstanding their discouragement, I do not find that many of them go over: one of them told me, when I asked him the question, that the Papists did nothing but by force or money.

'Uzes, a town in the province not far from Nismes, was wont to send every year a Protestant Deputy to the Assembly of the States at Montpellier, the greatest part being Protestant; but they were forbid to do it this year; and this week, the Protestants have an order from the King to choose no more consuls of the town of their religion. And their temple is ordered to be pulled down, the only one they have left there, though three quarters of the town be Protestants. The pretence given is, that their temple being too near the Papist church, their singing of psalms disturbed the service. \* \* \* \*

'Feb. 5th. The Protestants have here (Montpellier) common jus-

tice generally, unless it be against a new convert, whom they will favour; they pay no more taxes than their neighbours, but are incapable of public charges and offices. They have had, within these ten years at least, 160 churches pulled down.

‘Montpellier has 30,000 people in it, of whom there are 8,000 communicants of the Protestant church. They tell me, the number of Protestants within the last twenty or thirty years has manifestly increased here, and do daily, notwithstanding their loss every day of some privilege or other. Their consistories had power formerly to examine witnesses upon oath, which within these ten years has been taken from them.

‘21st. The King has made a law that persons of different religions shall not marry, which often causes the change of religion, especially *sequioris sexus*. \* \* \* \*

‘Paris. A devout lady being sick, and besieged by the Carmes, made her will, and gave them all: the Bishop of Bellay coming to see her after it was done, asked whether she had made her will; she answered yes, and told him how: he convinced her it was not well, and she desiring to alter it, found a difficulty how to do it, being so beset by the friars. The Bishop bid her not trouble herself for it, but presently took order that two notaries, habited as physicians, should come to her, who being by her bed-side, the Bishop told the company it was convenient all should withdraw; and so the former will was revoked, and a new one made and put into the Bishop's hands. The lady dies, the Carmes produce their will, and for some time the Bishop lets them enjoy the pleasure of their inheritance; but at last, taking out the other will, he says to them, “Mes frères, you are the sons of Eliab, children of the Old Testament, and have no share in the New.” This is that Bishop of Bellay who has writ so much against monks and monkery.

An excellent article on ‘Study’, begun in March 1677, continued at intervals, and finished in May, apparently during a journey, is inserted at pp. 90—108. It is quite worthy of its Author, and evinces the same spirit of inquiry and caution, and the same determination in the pursuit of the objects of knowledge, that distinguish the Essay, the rudiments of which, indeed, it comprises. We can scarcely permit ourselves to separate any part of this discourse from its connection; but, as an inducement to our readers to peruse the whole, we present them with the following extracts.

‘1677, March 6th. The end of study is knowledge, and the end of knowledge, practice or communication. \* \* \* \*

‘But if it were fit for me to marshal the parts of knowledge, and allot to any one its place and precedency, thereby to direct one's studies, I should think it were natural to set them in this order.

‘1. Heaven being our great business and interest, the knowledge which may direct us thither, is certainly so too, so that this is without



peradventure the study that ought to take the first and chiefest place in our thoughts ; but wherein it consists, its parts, method, and application, will deserve a chapter by itself.

2. The next thing to happiness in the other world, is a quiet prosperous passage through this, which requires a discreet conduct and management of ourselves in the several occurrences of our lives. The study of prudence then seems to me to deserve the second place in our thoughts and studies. A man may be, perhaps, a good man (which lives in truth and sincerity of heart towards God) with a small portion of prudence, but he will never be very happy in himself, nor useful to others without : these two are every man's business.

3. If those who are left by their predecessors with a plentiful fortune, are excused from having a particular calling, in order to their subsistence in this life, it is yet certain that, by the law of God, they are under an obligation of doing something. \* \* \* \*

Our happiness being thus parcelled out, and being in every part of it very large, it is certain we should set ourselves on work without ceasing, did not both the parts we are made up of bid us hold. Our bodies and our minds are neither of them capable of continual study ; and if we take not a just measure of our strength, in endeavouring to do a great deal, we shall do nothing.

The knowledge we acquire in this world, I am apt to think extends not beyond the limits of this life. The beautiful vision of the other life needs not the help of this dim twilight ; but, be that as it will, I am sure the principal end why we are to get knowledge here, is to make use of it for the benefit of ourselves and others in this world ; but if by gaining it we destroy our health, we labour for a thing that will be useless in our hands ; and if by harassing our bodies (though with a design to render ourselves more useful) we deprive ourselves of the abilities and opportunities of doing that good we might have done with a meaner talent, which God thought sufficient for us by having denied us the strength to improve it to that pitch which men of stronger constitutions can attain to, we rob God of so much service, and our neighbour of all that help which, in a state of health, with moderate knowledge, we might have been able to perform. He that sinks his vessel by overloading it, though it be with gold and silver and precious stones, will give his owner but an ill account of his voyage. \* \* \* \*

The subject being chosen, the body and mind being both in a temper fit for study, what remains but that a man betake himself to it. These certainly are good preparatories ; yet, if there be not something else done, perhaps we shall not make all the profit we might.

1st. It is a duty we owe to God as the fountain and author of all truth, who is truth itself, and it is a duty also we owe ourselves, if we will deal candidly and sincerely with our own souls, to have our minds constantly disposed to entertain and receive truth wheresoever we meet with it, or under whatsoever appearance of plain or ordinary, strange, new, or perhaps displeasing, it may come in our way. Truth is the proper object, the proper riches and furniture of the mind ; and according as his stock of this is, so is the difference and value of one man above another. He that fills his head with vain notions and false

opinions, may have his mind perhaps puffed up and seemingly much enlarged, but in truth it is narrow and empty ; for all that it comprehends, all that it contains, amounts to nothing, or less than nothing ; for falsehood is below ignorance, and a lie worse than nothing.\*

Locke returned to England in May 1679, his patron, Shaftesbury, being then at the head of the administration. From this period, he was committed to the fortunes of his leader, to whose politics his own corresponded, and in the support of which he now took a more active part. The necessities of Charles the Second had compelled him to call Shaftesbury and others to his councils ; but that subtle politician found reasons to unite with the popular party, and becoming obnoxious to the Court, where he had possessed only the semblance of favour, he was obliged to provide for his safety. He retired into Holland, at the end of the year 1682, where he died soon after his arrival. Locke also took refuge in that country about the end of August 1683, where he remained till the extraordinary events which changed the politics of his native land, and introduced a new dynasty to the throne, had prepared the way for his safe and honourable return. Lord King has very briefly noticed the arbitrary measures of the Court, which, previously to Locke's constrained expatriation, had destroyed Lord Russell, and was preparing the mock and murderous trial of Sidney ; and he very strongly remarks on the part which the church was taking in the support of them.

\* Nothing, perhaps, can more clearly prove the unscrupulous atrocity and violence of those unhappy times, than the form of Prayer, or rather of Commination, against the country party, ordered by the King's proclamation to be read, together with his declaration, in all the churches on the 9th of September, 1683. It is indeed lamentable to observe, that the Church of England then made herself the willing handmaid of a bloody government, exciting the passions of the congregations, and through them, inflaming the juries before the trials of all the accused were finished. The following composition may be presumed to be the pious production of the heads of our Church at that time, though, from its tone and spirit, it should seem rather to have proceeded from the mouth of the Mufti and the Ulema, than from the bishops and rulers of the Christian Church of England.

pp. 139, 140.

This form of Prayer is too copious to be laid before our readers. That time was not the only period in our annals that has afforded pregnant instances of the facility with which the bishops and rulers of the Church could yield to the unballed passions and purposes of the Court. We know not to whom is committed the actual preparation of the extraordinary Forms of Prayer in the Church of England ; but even in our own day,

these compositions have reflected any thing but credit on their authors. The last, for the King's Recovery, might put even an illiterate person to the blush.

The proceedings of the Court, flushed with its triumphs over the friends of liberty, and exulting in the success which had followed its measures of coercion and terror, were such as to furnish very abundant reasons for congratulation on the part of those who, like Locke, had been able to reach a foreign asylum. Unable to lay its vindictive hand upon the person of the man whose blood it would have been glad to shed, the vengeance of the Court sought its gratification by mean and grovelling methods; and Locke, soon after his flight into Holland, was removed from his studentship at Christ Church by royal mandate. In this instance, says Mr. Fox, 'one would almost imagine there was some instinctive sagacity in the Government of that time, which pointed out to them, even before he had made himself known to the world, the man who was destined to be the most successful adversary of superstition and tyranny.' The odium which attaches to this transaction, has been represented, and generally understood, as falling upon the University, which, according to Mr. Fox's account, 'cast away, from the base principle of servility, the man, the having produced whom is now her chiefest glory.' Professor Stewart, following this account as his authority, speaks of Oxford as the University 'from which Mr. Locke had been expelled.' Lord Grenville, in the tract entitled, "*Oxford and Locke*", has corrected these misstatements, and shewn, from an examination of the case, that Locke was deprived of his studentship by the dean and chapter of the college to which he belonged, in obedience to the command of the King. Lord King admits the correction, but remarks, that if we acquit the University of any direct share in the business, 'we may not unfairly conclude from the spirit and temper then prevalent at Oxford, that the University was accessory to that disgraceful deed.' Fell's letter to Sunderland, is stigmatized by Lord Grenville in the strongest terms. 'The meanness of Fell's letter', he remarks, 'no honest man could wish to palliate: it is stamped with an indelible brand of servility and treachery, and shews what are the moral feelings acceptable to despotism, and natural to slavery.' But the evidence is certainly as ample and as conclusive, in respect to this kind of moral feelings, against the University itself, as against Fell. Lord Grenville has been at great pains to exonerate the University altogether from the imputation or suspicion of being participant in the disgrace of Locke's removal. The known character of the University, however, and its public acts, forbid us to accept his vindication as a true and efficient defence. He has proved the fact as we have stated it, but he has done no-



thing more. His tract is an elaborate apology for the learned body which has ever been distinguished for high church principles and political toryism. Professor Stewart, referring to the decree passed by the University of Oxford, in full convocation, on the very day of Lord Russell's execution, observes, that he 'should be truly happy for the honour of learning, if it could be shewn, that this decree was the consequence of an equally imperative interference on the part of Government.' Can that be shewn? A negative answer awaits the question. That decree at least was the spontaneous act of the University, which, in ample demonstration of its servility and intolerance, 'condemned as impious and heretical, the principles upon which the constitution of this, and of every free country, maintains itself.' What accordance can be found between the dogmas which were inculcated and honoured at Oxford, and the doctrines inculcated by Locke?

We are, however, much delighted with the homage which Lord Grenville has offered to the merits and the memory of the illustrious Author of the "Two Treatises of Government" and the "Letters on Toleration." It is most gratifying to us to receive from the pen of the Chancellor of the University of Oxford, so exalted a eulogy as that which pronounces him to have been a 'wise and good man',—'one of the brightest ornaments of the University',—'a philosopher famous to all ages for the improvement of science, and the assertion of civil and religious freedom',—whose voice has 'spoken in imperishable accents to Europe, and to posterity.' The Letters on Toleration are pronounced to be '*unanswerable*'; a sentence which we should be happy to consider as an indication, that the mind of this celebrated statesman has felt the full influence of the spirit which pervades those Letters, and of the arguments by which the sacred principles of them are sustained. We are unable to dismiss from our recollections the fact, that Lord Grenville's public declarations and conduct have not always been in agreement with the '*unanswerable*' positions and reasonings of Locke, pleading the inalienable rights of conscience; and we regret that the tract before us does not assist us to reach the conclusion in which we should most happily rest, that the maxim of Locke, 'Absolute liberty, just and true liberty, equal and impartial liberty', has been adopted by his Lordship in his retirement. Of the claims of the Roman Catholic subjects of the empire, Lord Grenville was ever a warm and efficient advocate; but his voluntary declaration, when asserting and urging their rights, was not wanting, that the relief sought by another class of subjects, certainly not less entitled to consideration, ought not to be conceded. While Lord Grenville was the advocate of the Catholic claims, he opposed himself to the

repeal of the Test and Corporation Acts. In the tract before us, (p. 23, *Note*,) the noble Author has referred with warm and joyous feeling to the tardy recognition of the rights of the Catholic part of the community; but he has not enabled us to discover that the previous act of justice to Protestant Dissenters was equally acceptable to him. It is a very striking fact, in the history of the great transactions which are making way for human freedom to attain its full measure of rights, and its perfect and beneficent exercise, that the repeal of the disgraceful and dishonouring statutes which affected the Protestant Dissenters, notwithstanding that it was resisted most strenuously by Churchmen,—and declared by some of the most devoted advocates for the removal of Catholic disabilities, to be inadmissible,—while, by many most friendly to the object, it was viewed only as an ulterior measure to wait the disposal of the other,—should have been the first accomplished!—‘*Let not the wise man glory in his wisdom.*’

The persecution which had driven Locke from his own country, followed him into Holland. The English minister at the Hague demanded of the States General, that he should be given up, together with eighty-three others. He was obliged, therefore, to use great caution; and on one or two occasions, he requested information from his friends, which seems to indicate his sense of danger. Amsterdam, Cleves, Utrecht, and Rotterdam, were, at different times, the places of his residence. At Amsterdam, he became acquainted with Limborch, to whom many of his ‘*Familiar Letters*’ are addressed, Le Clerc, Gue-nelon, and a few others. The last-named person was the first physician of Amsterdam, and was the father-in-law of M. Veen, in whose house, at the same place, he was concealed for two or three months in 1685. It was during this seclusion, that his ‘*Letter on Toleration*’ was finished. During his residence in Holland, Locke kept up a regular correspondence with his friends in England; and from some of the letters before us, received by him, he appears to have been regularly apprised of the passing events.

At length, Locke was restored to his native land. The Revolution, which Lord King calls a happy accident, but to which we must give a higher name, regarding it as a most signal instance of the Divine goodness vouchsafed to our country and to the world,—an event ever to be remembered, as the time when it became the business of patriotic men to undo the heavy burdens, and to break the galling yoke of despotism,—this bright change enabled the exiles to return from a foreign soil, to benefit their own, by enriching it with the fruits of their matured wisdom and experience. An offer of diplomatic employment was almost immediately made to Locke by King Wil-

liam; which he declined. He endeavoured to be re-instated in his studentship at Christ Church, but without effect: terms were probably proposed as a condition of his restoration, to which he could not submit. The *Essay on Human Understanding*, and the *Letter on Toleration*, were now published. The former production is one of those works which stand as the land-marks of literature, and furnish the means of ascertaining the great eras in the history of the intellectual improvement of mankind. It was more fatal to the systems to which men had been enslaved by the authority of great names, than any previous publication. It laid the axe to the root of prejudices which were become inveterate, and to which no effective opposition had previously been made. The object of its Author was, not to impose one set of dogmas in the place of another, but to conduct the mind to the point from which inquiries should proceed that may enable the examiner to separate truth from error, and to repose only on the evidence which truth presents. In utility, it transcends the most elaborate treatises of the most celebrated masters of the ancient schools. A higher character scarcely can be conferred on any work, than that which an accomplished writer of our own times has bestowed upon the "*Essay on Human Understanding*." 'Few books have contributed more to rectify prejudice, to undermine established errors, to diffuse a just mode of thinking, to excite a fearless spirit of inquiry, and yet to contain it within the boundaries which Nature has prescribed to the human understanding.' This last excellence is a most distinguishing feature in Locke's investigations. He possessed the sagacity in which so many who had attempted to make discoveries in the same regions, were so signally deficient, which, while suggesting the proper methods of conducting the understanding in its several inquiries into the objects of knowledge, and supplying practical rules to the inquirer, warns him also of his approach to the confines of that bleak and barren region of speculation from which he could bring back no remunerating gains. But it is unnecessary for us to enlarge our remarks on this celebrated work. Its merits have been largely discussed, and its tendencies in all directions acutely examined; its blemishes and its errors have also been detected and exposed; and the student who may now sit down to the serious perusal of it, is most abundantly supplied with the means of benefitting by its instructions, while he is guarded against its mistakes and its defects. The utmost purity of intention is unquestionably to be claimed for its Author; and he is fully entitled to be credited when he declares: 'Whatever I write, as soon as I shall discover it not to be truth, my hand shall be forwardest to throw it in the fire.'

To the other work, we shall give more of our attention, be-



cause it is less generally known than the Essay; and on account of the importance of its principles and design, we should be happy to promote its increased circulation.

Locke's "Letter on Toleration", which has been characterised as the most original, perhaps, of all his productions, and which the noble Biographer pronounces to be the most useful, because the most practical of all his works, was written during his secluded residence in Holland. It was first printed in Latin, at Tergou, with the title, "*Epistola de Tolerantia ad Clarissimum Virum. T. A. R. P. T. O. L. A. Scripta a P. A. P. O. J. L. A.*;" a very cabalistical-looking inscription, but meaning nothing more than, '*Theologiæ apud Remonstrantes Professorem, Tyrannidis Osorem, Limburgium Amstelodamensem — Pacis Amico, Persecutionis Osore. Joanne Locke, Anglo.*' (A Letter on Toleration, to the very excellent Limborch of Amsterdam, Professor of Theology among the Remonstrants, a hater of Tyranny, by John Locke, an Englishman, a friend of peace, and an enemy of persecution.) The subject had engaged his attention many years previously; as appears from a long article in his Common Place Book, dated 1667, the conclusion of which Lord King has extracted. Locke's earliest connections and domestic education were adapted to produce impressions on his mind in favour of the freedom of religious profession and worship; and the evils which he had observed as resulting from the denial of it, only tended to strengthen and mature them. His residence in Holland too, where the consequences of religious intolerance had been so afflictive, and where he had become acquainted with men of liberal genius and habits, was not without its advantages in preparing him to become the assertor of religious rights. He was fortunate in the crisis of events with which the publication of his "Letter on Toleration" was coincident. It was printed in England in the year following the Revolution, when the distractions of the Church, not less than the agitations in the State, were forcing on the public attention the consideration of the primary questions which interest society. The exclusion of one sovereign whose maxim of government was the substitution of will for law, and the accession of another whose pretensions were founded on the acknowledgement of popular rights, requiring great changes for their security, furnished the occasion of discussing in all its bearings on the interests of conflicting parties, the principles which were comprised in Locke's immortal work.

Locke, however, is not to be considered (nor does he ever put forth such a claim), as the first writer by whom the true principles of religious liberty have been propounded and explained. During the whole period which intervened between the commencement of the sittings of the Long Parliament, and

the Revolution, the subject was in agitation, and many admirable arguments and illustrations in vindication of the rights of conscience and the obligation of mankind to exercise them, were adduced by contemporary and successive writers; and in some instances, entire treatises were published in assertion of religious toleration. Locke had many predecessors, who, if they must yield to him the pre-eminence in respect to the comprehensive and luminous treatment of this great subject, were not less the enlightened and devoted advocates of religious liberty. His greater and brighter name has eclipsed the splendour of some inferior lights, for whose memory a place may be demanded in the remembrance of every friend of the hallowed rights of conscience. We should be happy to enable our readers to do justice to forgotten names, by endeavouring to trace out the progress of opinion on this subject; but at present, we have neither the opportunity nor the means of gratifying our own wishes in this respect. In such an inquiry, great care must be taken to avoid the bias of party and the prejudices which proceed from our connections; prejudices of which we are not always conscious. But for ourselves we hope we may say, it is a point which we deem of no importance, among what denomination first sprang up the true light which illuminates the most vital inquiry ever proposed to Governments or to subjects.

Milton, whose exertions in the cause of freedom were sustained and directed by the very highest influence of that spirit which inspires great minds in their resistance to enslaving principles, boldly took the field in 'liberty's defence', and displayed the prowess of his mighty genius in the awful conflict which was to determine the differences between the oppressors and the oppressed. A mind like his, which felt the love of liberty as its ruling passion, and was so deeply imbued with religious truth, could make no compromise with its convictions of duty. Existence seemed, in his view, to have been given to him at the period in which he lived, in order that he might redress the injuries of suffering consciences, and purify the institutions of his country from the corruptions which had tainted and impaired them. In the first periods of his life, the atrocities of the High Commission and the Star Chamber furnished excitements to his zeal; and in the later periods of it, his spirit was stirred by the tyrannies of the men who, having abolished prelacy, substituted in its place a system of ecclesiastical rule not less rigorous in its intolerance. 'New Presbyter' was not less odious to him than 'old priest.' No service was more inviting to him, than the defence of that 'liberty of conscience which, above all other things, ought to be to all men dearest and most precious.' In one brief sentence, he has included the whole subject of religious right; and the numerous powerful and beautiful portions

of his prose writings which were composed in its vindication, are only comments on this text; that 'any law against conscience is alike in force against any conscience.' *Treatise of Civil Power, Dedic.* He asserts the principle, that civil laws have no cognizance of church delinquencies; and proves, that 'for belief or practice in religion according to the conscientious persuasion of man, no man ought to be punished or molested by any outward force on earth whatever.' These demands, however, are made by Milton in respect to parties accrediting the Scriptures. He denies that an idolatrous religion may be tolerated, and thus leaves us dissatisfied with a principle which limits the freedom that it professes to concede. Milton, in his arguments, sometimes forgets the admonition which he tenders to his opponents, to remember, that the state of religion under the gospel, is far differing from what it was under the law. His works, however, with every deduction which may be requisite, are replete with instruction on the question before us, and augmented the means which, in better times than his own, became available for obtaining the recognition of the rights of conscience.

Among the Independents, the principles of religious liberty were less known and less practised than has been sometimes affirmed. In their debates and conferences with the Presbyterians, they involved themselves in the inextricable subtleties and perplexities of 'fundamentals'. Dr. Owen's positions, and the application which he would make of them to practical cases, were not uniformly unexceptionable; but he must be admitted to rank with the most enlightened advocates of his time, who far excelled most of their contemporaries in their pleadings for religious immunities. John Goodwin, whom Symmons, in his "Life of Milton," describes, somewhat flippantly, as a writer of no celebrity, is, perhaps, the most honourable name which appears among the Independents, as a writer on the side of religious freedom. He admits 'Jews, Turks, and Papists,' to the rights and benefits of toleration. But the times which preceded the age of Owen and Goodwin, were not without witnesses, who bore a decisive testimony against the restraining of religious profession by external force. Roger Williams maintained the opinion, that 'the civil magistrate ought not to punish any breach of the first table'; and, after his emigration to America, he founded the institutions of Rhode Island on this basis. At a still earlier period, Leonard Busher presented to James I. and the High Court of Parliament, in 1614, his 'Religious Peace,' in defence of general and universal toleration. The principles of this publication are most honourable to its author; he pleads for the protection of every person and all persons differing in religion, and that it might be lawful for them to 'write, dispute, confer, print and publish any matters touching religion, either



'for or against whomsoever. He maintained the perfect equality of all members, as brethren and fellow disciples.'

This slight and imperfect sketch may be sufficient to shew in what manner the subject of religious freedom was viewed by some of Locke's precursors; and it may perhaps bring under the notice of some of our readers, the names of meritorious individuals, who are much less honoured than they deserve to be. It will also enable them to appreciate the correctness of certain statements, which have been confidently made by various writers of late, in claiming for their respective parties the honour of precedence, in the exposition of the principles of religious liberty. The republican statesmen of the Commonwealth, and the Independent divines, have been severally invested with this merit; but they, in fact, were only successors to others, in this invaluable service to truth. Nor is the account given of "The Discourse on the Liberty of Prophesying," as the first treatise professedly written in defence of toleration in this country, entirely a correct one. Bushier's "Plea" is rather entitled to this distinction. Jeremy Taylor's "Discourse" is to be classed with those productions which are written on the principle of limitation. It requires an agreement in the reception of the articles of the Apostles' Creed, as the foundation of faith. It has been objected against the Author of the "Liberty of Prophesying," that he was only a special pleader for toleration to Episcopacy, while under persecution. We see no reason for questioning his perfect sincerity. In regard to the time and circumstances of his writing on the subject, he was only doing as the oppressed and suffering of other denominations have done. Milton's integrity no one can possibly impeach; but the objection against Taylor, to which we refer, might as truly be brought against Milton.

With all its extraordinary merits, Locke's "Letter on Toleration," together with the several defences of it which he successively published, is not faultless. No enlightened and unbiassed advocate of the rights of mankind, who would separate civil immunities and claims altogether from religious obligations, and assign to each their precise limits, and the circle of their operation and control, will ever pronounce Locke's principles adequate to the great subject on which he has written so much and so well. His own works may be cited against him, when he appeals to his reader, that 'absolute liberty, just and true liberty, equal and impartial liberty,' is, in respect both to the equity and reason of the case, the subject of demonstration in his discourse. His positions are not always in harmony, and his reasonings are sometimes at variance with them. Sometimes his principle is so stated, as to leave the whole case of a man's religion, or want of religion, as a question between the individual and his Maker, not to be referred to the arbitration of another; and

sometimes it is qualified and restricted in such manner, as to place the judgement of the question of religion in the hands of some men, against their fellows. We refer to the proposition which Locke maintains, that 'those are not at all to be tolerated, who deny the being of a God.' Is that a proposition, the truth of which can be established by the kind of demonstration which Locke engaged to supply? We think not;—and to this conclusion, we apprehend most of our readers must come, when they shall well have considered the case. Even atheism is not, upon Locke's principles, to be punished as a political crime by the magistrate, in the just exercise of the civil power which the community has placed in his hands, and which he is authorized to employ for its protection. Let us consider what Locke has said of Toleration. 'The commonwealth seems to me to be a society of men, constituted only for the procuring, preserving, and advancing their own civil interests'.—'Civil interests, I call life, liberty, health, and indolency of body; and the possession of outward things, such as money, lands, houses, furniture, and the like.'—'It is the duty of the civil magistrate, by the impartial execution of equal laws, to secure unto all the people in general, and to every one of his subjects in particular, the just possession of these things belonging to this life.' He proceeds to shew, that 'the whole jurisdiction of the magistrate reaches only to these civil concerns; and that all civil power, right, and dominion, is bounded and confined to the only care of promoting these things.' (See Locke's *First Letter on Toleration*, § 4.) Now, supposing that a man avows himself an atheist, and denies the being of a God, but is, at the same time, correct in his conduct as a member of society, still, he is 'not at all to be tolerated'; that is, he is to be deprived of the magistrate's protection, and is to have no secure possession of outward things, and is to be molested with impunity in his person! So Locke asserts; but we must maintain that, even in this extreme case, the magistrate is bound to protect the subject from all injury and wrong. Let us put the case to the reader. You know, you have before you, a person, irreproachable in his conduct as a citizen, but who denies the being of a God: what, then, would you do with him? Would you fine him, that is, deprive him of his money or his goods? Would you imprison him, and so deprive him of his liberty? You would refrain and let him alone; and so, we think, would Locke. But his position, that 'those are not at all to be tolerated who deny the being of a God', must then be abandoned. The magistrate has no more right to be a judge of Atheism, than of Judaism. Once invest him with any excluding authority, and he may find many occasions of exercising it. Locke himself might not have

escaped the visitation of the public functionary thus armed with power; for we find him alluded to by John Edwards, in his "Thoughts concerning the Causes and Occasions of Atheism", as the author of opinions pernicious, and 'not far from Socinianism and Atheism'.

Locke seems to have been led to introduce this exception, by the apprehension, that the entire absence of the religious principle would incapacitate men from judicial obligations. But he might have met this difficulty in a more effectual manner, than by putting out of the pale of the law the man who might avow his Atheism. By the constitution of the American States, an affirmation is equal to an oath; and it is at the option of the asseverator, either to invoke the name of God, or to affirm under the pains and penalties of the law in cases of breach of faith. The invoking of the name of God is far enough from being, in the courts of our own country, a safeguard to truth. It should have occurred to Locke, to what persons, and in what circumstances, it had happened, to be subjected to the imputation of Atheism. Sir Walter Raleigh 'was branded with the title of 'an Atheist, though a known assertor of God and Providence'. Actions, not principles, are cognizable by the magistrate, who, as one of Locke's predecessors in this argument, De Laune, remarks, 'is, and ought to punish evil doers, not evil believers:—' God reserves that to himself.' Locke also excepts from the benefit of toleration, the professors of the Roman Catholic faith.

In the "Extracts from Locke's Common-Place Book", there are some passages on which animadversion would not be misplaced. In the article 'SACERDOS', (p. 287,) Locke represents the magistrate as having 'a power of commanding or forbidding 'things indifferent which have a relation to religion'. This power, indeed, he limits to the church of which the magistrate is a member; and this church he describes as being a voluntary society. But the magistrate has evidently no superiority in such a community over the other members, and therefore no such power. In the paper endorsed 'Excommunication', (p. 303,) we find the opinion of the Author as follows. 'But if 'any one differ from the Church "*in fide aut cultu*", I think 'first, the civil magistrate may punish him for it where he is 'fully persuaded that it will disturb the public peace; otherwise not.' We need not expose the unwarrantable doctrine here maintained, or enlarge upon its mischievous tendencies. 'Persuasion' is entirely excluded. The worst enormities have been perpetrated, and would receive their justification, on Locke's principle.

We may further observe respecting Locke's writings on the subject of Toleration, that he has never followed out the prin-



ciples which he has so admirably detailed and so perfectly proved. His entire doctrine is opposed to the very existence of national establishments of religion; and he represents a national Christianity as the cause of more disorders, tumults, and bloodshed, than all other causes put together. But he has never directed his arguments against the state religion of this country, which blends and holds in the closest union the objects which Locke is constantly labouring to prove should exist apart.

The "Treatises on Government" were Locke's next publication; and in the following year (1690), a "Second Letter on Toleration" was given by him to the world, in vindication of the principles of religious liberty, which, Lord King remarks, 'had as naturally been attacked by a churchman'. From the period of the Revolution, Locke's usual residence was in London, where he became known to Sir Isaac Newton. With Somers, he lived in habits of the most intimate friendship; and he was one of a company who met weekly at the house of Lord Pembroke, for the purpose of conversation and discussion. In 1691, Locke, whose asthmatic complaint rendered a London residence very distressing to him, took up his abode with Sir Francis and Lady Masham, at Oates, in the parish of High Laver, near Ongar, in Essex. This lady, who was the daughter of Cudworth, is described by Locke in his letters to Limborch, as ardently attached to the cause of religious freedom, '*tyrannidi ecclesiasticæ inimicissima*', and is said to have been a woman of great sense and of most agreeable manners. In this family, Locke was perfectly at home; and in the society and attentions of the friends whom he warmly regarded, he found his highest gratifications.

'During the last four years of his life, increasing infirmities confined him to the retirement he had chosen at Oates, near High Laver, in Essex; and although labouring under an incurable disorder, he was cheerful to the last, constantly interested in the welfare of his friends, and at the same time perfectly resigned to his own fate. His literary occupation at that time, was the study of and Commentary on St. Paul's Epistles, published among his posthumous works.

'In October, 1704, his disorder greatly increased: on the 27th of that month, Lady Masham, not finding him in his study as usual, went to his bed-side, when he told her, that the fatigue of getting up the day before had been too much for his strength, and that he never expected to rise again from his bed. He said, that he had now finished his career in this world, and that in all probability he should not outlive the night, certainly not be able to survive beyond the next day or two. After taking some refreshment, he said to those present, that he wished them all happiness after he was gone. To Lady Masham, who remained with him, he said, that he thanked God he had passed a happy life, but that now he found that all was vanity, and exhorted her to consider this world only as a preparation for a bet-

ter state hereafter. He would not suffer her to sit up with him, saying, that perhaps he might be able to sleep, but if any change should happen, he would send for her. Having no sleep in the night, he was taken out of bed and carried into his study, where he slept for some time in his chair: after waking, he desired to be dressed, and then heard Lady Masham read the Psalms, apparently with great attention, until, perceiving his end to draw near, he stopped her, and expired a very few minutes afterwards, about three o'clock in the evening of the 28th of October, in his seventy-third year.—pp. 263, 4.

To the character of Locke which Le Clerc has added to his *Eloge*, Lord King has subjoined his own remarks. These, we should be happy to lay before our readers, but we have already trespassed upon the limits allowed us; and must only transcribe the declaration of its noble Author, which is so entirely in accordance with the facts of history, That ‘as for toleration, or any true notion of religious liberty, or any general freedom of conscience, we owe them not in the least degree to what is called the Church of England.’ It is to men whom the rulers of the Church oppressed, and persecuted, and proscribed, that we are indebted for these invaluable blessings. The spirit and the acts of the Church have been invariably in opposition to those sacred rights, nor has she ever originated great or liberal measures in favour of freedom.

The examination of Locke's theology, would be a long and irksome task, in which we have but little inclination to engage. We should be glad to be able to give a more satisfactory account of his sentiments, than his previous works, and some parts of the present volume, would seem to authorize. An article entitled ‘*Adversaria Theologica*,’ commenced in 1694, which is inserted at p. 336, rather surprises us by the manner in which he seems to have examined the points which he was comparing.—But we must conclude. We rank ourselves among the warmest admirers of this truly great man; and if, while, with them, we venerate and honour his memory, we dissent from some of his opinions, and deem his expositions, in any particular instances, erroneous, we do but practise the lesson which he is constantly inculcating—to reject all authority but that of Truth.

We must reiterate our thanks to Lord King for this acceptable and invaluable ‘*Life of John Locke*.’

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Art. II. *The Divine Origin of Christianity, deduced from some of those Evidences which are not founded on the Authenticity of Scripture.* By John Sheppard, Author of “*Thoughts on Private Devotion*,” &c. In 2 vols. 12mo. pp. 788. Price 14s. London, 1829.

THE Author of these volumes is advantageously known by several publications; his *Travels in France and Italy*, his

Letters maintaining the occasional, though rare, lawfulness of War, and pre-eminently, his "Thoughts" preparatory and subsidiary to Private Devotion, which contains the remarkable correspondence with Lord Byron. The character of Mr. Sheppard's mind seems to be vigilant, sagacious, and scrutinizing, ingenuous and candid to the veriest scrupulosity, and withal delicate, cautious, and apprehensive to a degree far beyond what is necessary. His conclusions, therefore, are often less strongly stated than his premises require; he is scarcely equitable to himself, and he shrinks with undue timidity from his just claims on the confidence and gratitude of his readers. Yet this cast of mind has its advantages. Though it must be often distressing to its possessor, it is advantageous to those who partake of its results. Though it awakens some pain in sympathizing with its hesitations, and something like vexation at the apologetic strain into which it is prone to run, yet, it is a strong auxiliary in matters of argument; it is an assurance for fidelity; it is a guarantee against over-statement; it produces an anticipation of objection, and a fair dealing with difficulty, which, to a conscientious reader, will be always gratifying.

Mr. Sheppard needed not to be disquieted by the apprehension, that a new book on the Evidences of Revealed Religion would appear superfluous; when his materials, though necessarily not new in themselves, must be so to the large majority of English readers; when the mode of disposing those materials and arguing from them, is distinctly his own; and when the attacks of infidelity are renewed every day, with an effrontery of which no honest man is capable, and in every variety of form, from the way-laying sneer of polished literature, to the shameless grin of vulgar falsehood and the coarsest imposture. Numerous as are the treatises on the proofs and authority of religion, we are not unfrequently at a loss to find such as are specifically adapted to particular classes whom we wish to engage in the study, or whose inquiries we desire to satisfy. For instance, there are numerous persons, in both younger and maturer life, who have received an education respectable, or even solid and extensive, who have read much on other subjects, perhaps in the insidious pages of Voltaire, or Hume, or Gibbon, and who are not averse from thinking; but who, very blameably to themselves or their early instructors, have been left miserably ignorant of the most sublime and the best proved of all truths. In their hearts, extreme doubts often lodge, and are secretly nourished: but, as they have not totally silenced the voice of reason and conscience, they have a portion of candour still remaining; and they can be persuaded to give some degree of a patient hearing to the subject of infinite interest, but upon



which they are, in truth, deplorably uninformed. To persons of this description, the work before us is well adapted.

Scarcely less important would be its utility to those who feel no difficulties pressing upon their faith, and who imagine that their mountain stands too strongly to be ever moved. If they neglect to get their minds stored with sound information upon this class of topics, a time may too probably come, when they will bitterly rue their present supine security. Even to the best informed and most established Christian, it is delightful to walk round the ramparts of the sacred city, and, at every examination, to make new discoveries upon the extent and cohesion of the eternal rock on which it rests.

These volumes comprise a great number of Disquisitions, Historical, Literary, and Philosophical, each, in a sense, independent of the others, and bearing a satisfactory conclusion to a mind which is at all accustomed to the weighing of moral evidence; and yet all so grouped and mutually bound together, that the accumulation of proof becomes all but irresistible. The general plan may be conceived of, though, by no means completely, by the two Propositions which lead to the divisions of the whole work.

I. Before studying either the miraculous or the prophetic proof of Christianity, or the written accounts of its progress, whether by friends or enemies, there may be enough known from a view of its *distinctive character*, of its *actual effects*, of its continued and prospective *spirit and tendency*, and of its *acknowledged commencement*, to yield a complex presumption that it is "not of men, but of God."

II. There are statements concerning Christianity, and other coeval religions, in extant *Jewish and heathen writers*; in citations from lost *works of its adversaries*; in notices of current *oral objections* to it; in *public appeals* as to public facts by early Christian apologists; in details by Christian writers of *events*, the general truth of which is amply confirmed by their opponents; together with *implications* in the *silence* of some Jews and heathens, and in the *conduct* of others; which concur to furnish very strong additional grounds for believing its supernatural origin. *Introd.* p. xxiv.

These facts and correlates, the Author traces through their multitude of labyrinths, examining, sifting, comparing, with a minuteness and completeness which are evidently dictated by a mind solicitously upright and impartial. The materials and the critical investigations which spring out of them, are brought together in *Notes, Supplements, and Appendices*, located throughout the volumes according to their relative proximity to the lines of reasoning which form the general body and texture of the work. The composition must have cost the Author extreme labour in research, as well as much patient reflection. Of

so comprehensive a work, we cannot undertake to give what might serve as a complete outline; but we shall attempt such a sketch, as much as possible in the Author's own words, as shall present to an intelligent mind enough to produce a correct general idea of the whole.

Christianity differs in *principle* from all religions that men have fabricated, and from any that we can suppose they would fabricate. It differs specifically from all other religions, in its ascertained *effects*,—notwithstanding declensions and aberrations,—and in its continued *tendency* to purify itself from corruption, to regain vitality, and to diffuse itself by pacific and benevolent means. The acknowledged meanness of its commencement augments its extraordinary and wonderful character, and enhances the incredibility of its being a human device.

The circumstances of Jesus and his first adherents, as collected from the statements, implications, and admissions of enemies to Christianity;—the personal *character* of Jesus;—the singular *morality* of the primitive Christians;—many remarkable testimonies from adversaries upon these points;—the nature, degree, and manner of the opposition which it was to be *rationaly calculated* that Christianity would have to encounter from the Jews;—the same inquiry pursued with respect to the Romans and other heathen nations;—the *morality* of heathenism,—not only its general licentiousness, but its subtle, *versatile*, and *optional* character, by which it could be made to satisfy the consciences of such men as Scipio and Cicero, Trajan and Aurelius Antoninus, while yet the foundation of moral principle was but the more effectually sapped by the very pretence of goodness;—the peculiar *disadvantages* of the first Christian teachers;—their being of the nation despised above all others, their low condition, the want of philosophic dignity and rhetorical attractions, and the immense difficulties attendant upon any attempt of *foreigners* to instruct on subjects surrounded with nicety and prejudice, either the lettered or the vulgar part of a nation.

From this theoretical estimate of the project and the obstructions, or rather insuperable difficulties, even palpable impossibilities, which must have surrounded it, Mr. Sheppard proceeds to the collecting and analyzing of known facts. The nature, modes, and degree of the *actual opposition* made by the Jews, both in Palestine and in other countries, both native and proselytic. The correspondent historical statements with regard to the heathen governments and all ranks of the people. Opposition from *acts of the State*,—*direct*, in *persecutions*, early, never totally ceasing for 250 years, extending through the empire, penetrating into all the classes of society, and diversified in forms next to incredible of remorseless cruelty;—*indirect*, in acts of the savage populace, connived at and often encouraged by the agents of government. Oppositions in the way of calumny, reproach, ridicule; all the modes of private annoyance, public hatred, and ever-pressing seduction.

Having arrived at this point, and confirmed and illustrated the vast multitude of facts by abundant authorities, Mr. Sheppard goes on to shew, that the Religion of Jesus Christ, in the face of all the proved circumstances of resistance, did make a *progress rapid and extensive*, so as to effect a phenomenon the most wonderful and absolutely unique.

‘We have seen, from the testimony of Jews and heathens, that this doctrine, alike unacceptable to each and resisted by both, had, from the very period of its Founder’s death, sustained and spread itself in his native land; that, within fifty years, it had prevailed over heathenism in some large territories of Asia; and that, within a century, it was widely diffused through the known world, and chiefly through the most lettered and civilized portions of the Roman Empire.

‘Yet, this Summary of the facts and arguments is much less impressive than the examination of them separately and in detail; for we cannot do justice, in few words, either to all the incongruities which meet us in supposing Christianity a fiction, or to the contrast between its vast and diversified difficulties and the rapidity of its conquests. But thus much we may say:—if any reader can seriously decide that no miracle, open or secret, was necessary to this great and sudden renunciation of habits and principles, simultaneous through many and distant lands, and taking place amidst obloquy and peril,—that reader should henceforth discard as groundless those Rules of Probability, whether respecting public or private conduct, which have been drawn from the qualities of human nature and the constitution of human society.’ Vol. I. p. 332.

With this position of things as they really were, the second volume opens.

—‘Christianity, . . . . combined with its disadvantageous origin and the great obstacles actually opposed to it, could not have triumphed as it did, without some other miracle, or rather some series of miracles, in its support. For that which is a *morally* miraculous feature in its scheme, the absence of accommodation to all the corrupt tastes of mankind, was, in fact, a *miracle of repulsion*, adapted to *preclude* its acceptance, unless that acceptance had been urged by some strong counteractive attestations of divinity.’ Vol. II. p. 1.

The Author then, for the first time in this part of his argument, lays hold upon the Resurrection of Christ, as the one and pre-eminent miracle, the belief of which, even infidels must acknowledge, was the fulcrum of the lever that has actually moved the world. He argues upon this fact with great felicity and power; yet, with a scrupulosity which could not fail to impress with a conviction of honour and ingenuousness even the most determined infidel, if he retained (yet where is the determined infidel that does retain?) a spark of love to integrity and truth. The objections and evasions which malignity could invent or desire, which crooked ingenuity might imagine, which



alarmed prejudice might welcome, are fairly stated and patiently examined. This portion of the work is indeed, to our feeling, singularly impressive and convincing. But we know too much of the intellectual injustice, the resolute infatuation of the deistical character, to expect that even so fine a piece of frank and lucid reasoning would be allowed to produce any good effect upon minds so prepossessed. They need to undergo a different process, the production of mental honesty, "the creation of a new heart and a right spirit."

A new and extensive dependency in Mr. Sheppard's chain of argument now appears. From considerations elaborated by profound and original reasoning, he shews that, to solve the entire problem of the early and extensive prevalence of Christianity, there is an antecedent probability that *other miracles* were wrought, accompanying the first message of apostolic Christianity, and attesting, particularly to the heathen auditors, both the reality of the facts announced and the authorized capacity of the announcer. This part of the work is not only extensive but deeply complicated. Our intelligent readers, whose minds are not unversed in habits of intense thought and the tracing of many consecutive ideas, will, perhaps, form an approximating conception of it from a portion of the concluding paragraph.

— 'It is not, indeed, probable, that a holy and exalted Being should cause paltry or puerile or ostentatious miracles to be wrought for the attestation of these truths, and in that sense compete with a Pythagoras or an Apollonius; nor that, except for commensurate guilt, he should ordain miracles of destructive or punitive power: but *it is probable* that he who wrought the beneficent miracle of creation, and has manifested his eternal Godhead, should, when imposture had pretended beneficent miracles for its own base ends, cause similar ones to be verily wrought; at once to display his own moral perfection, and to impress on his creatures the truth of that system of doctrine which generates and inculcates theirs. *It is probable* that he should thus cause truth to triumph over falsehood in her own favourite expedients, and far outvie the cunning craftiness of men, in the benign simplicity of genuine miracles as well as of true doctrine. It is probable, also, that these miracles, in favour of the truth, should be for a time frequent, various, and repeated; and wrought in different places, by different teachers of the same truths: inasmuch as the witnessing of them, however ineffectual with prejudice and adverse spirits, would be yet much more efficacious than mere testimony; and their succession and variety, by permitting repeated observation, would tend to obviate that pre-judgment of magic or collusion which might arise concerning one or few. It is probable also, as I conceive, that, when their non-confutation and their triumphant effects had evinced their reality, and when other proofs of the revelation had also been superadded, these would be withdrawn.' Vol. ii. p. 108.

Hence, the Author proceeds to the inquiry into *positive evidence* that the additional miracles, whose utility, if not necessity, had thus been *à priori* established, were actually wrought by those whom Jesus sent to make known to men his message of truth and grace. But this positive evidence, according to the peculiar plan of the work, must not be of the most direct and plainly appropriated kind, the reality and solidity of which sort of proofs have been demonstrated by many well-known writers: but it is to be collected from reluctant and ill-willed witnesses, the sworn and devoted of the adverse party; from their cavils, their accusations, their unwelcome admissions, their inadvertent implications. From this class of testimony, whose direct purpose was only the breathing out of hate and malice, the Author has extracted a surprising body of evidence; evidence, the value of which may be best appreciated by the suitor or the lawyer who triumphantly establishes his cause in court out of the mouths of the opposing witnesses. We give the abstract of this part of the investigation.

(1.) The Talmuds, or ancient and authorized commentaries of the Jews on their own scriptures, repeatedly record the pretensions of disciples of Jesus to miraculous gifts of healing, and even intimate their possession of some such powers, though, as they contend, unlawfully. (2.) The more formal Jewish accounts of the rise of Christianity distinctly mention prodigies to have been expected and demanded by the earliest Christians, as the signs or credentials of an apostle or envoy of Jesus. (3.) The opinions or pretexts of the Jews, as discovered in controversy, ascribe the success of the religion to the magical arts of its first teachers. (4.) Most of those heathen writers of the first ages, who either name and assail Christianity, or appear covertly to allude to it, either affirm or hint at pretensions of its early propagators to supernatural powers, to prophesying or divination, magic, and wonder-working: and Celsus suggests, that they were actually aided by demons, and so influenced their converts. (5.) The Emperor Julian, with a studied accumulation of phrase, denounces St. Paul as a magician quite unrivalled, and attributes eminence in a similar kind of powers to the apostles in general. (6.) The same explanation of their success had been resorted to by Porphyry. (7.) The opinion of their having exercised magic was current among heathens generally, as appears from the queries of magistrates, and from the remarks and replies of Christian controvertists; while other customary evasions, adopted by their enemies, indicate that *they conceded the fact* of preternatural or wonderful works being done in the name of Christ, attempting only to obviate or ward off *the inference* as to the divinity of his mission. (Vol. ii. p. 114.) 'They might be diversely eluded, both by superstitious and by sceptical minds; while, at the same hour, their artless majesty and pure benignity, gloriously accordant with the glad tidings which they sealed, were owned by each enlightened and susceptible inquirer, as signatures luminously distinctive and infallibly divine.'

But there is another class of considerations which now invites attention. Nothing has yet been said upon miracles wrought by Jesus before his death and resurrection. Yet, the complexity of the case involves a probability, to say the least, that such miracles must have preceded the great fact of the resurrection; and they are variously implied in the details of the apostolic ministry.

‘—If JESUS claimed and undertook to work miracles, and if the similar claims of his apostles were genuine, much more must this be believed concerning those of their leader. But it is desirable to shew, from the testimony or admission of enemies, that the Founder of our faith *did make such claims*, and was, even by themselves, believed to have in some way wrought such works.’—p. 196.

After some preliminary reasonings on the nature and relations of this branch of the inquiry, the Author resumes the labour of exploring the enemies' country and collecting their contributions. We shall give, in an abridged form, the general results.

*Statements made by Jews.* ‘1. In the Talmud, it is repeatedly declared that Jesus seduced the people by præternatural powers, secretly obtained in Egypt. 2. Jewish traditional memoirs ascribe his acquisition of these powers to an unlawful procurement of the ineffable name of God, and state his use of them in healing the disabled, cleansing the leprous, and raising the dead. 3. Some ancient books of the Jews against Christianity admit quite as fully that Jesus wrought wonders, but argue that he could not be thus possessed of the divine name, and anxiously endeavour to shew that his wonders must have been the effects of magic and enchantments: thus agreeing to admit the *actual existence* of the miracles, while differing about their *cause*. 4. These admissions of Jews are likewise mentioned in the Koran; by Justin Martyr and Tertullian, in the second century; by Chrysostom in the fourth; by Agobard and Alphonsus in the middle ages; and by Sandys, in his Travels in Palestine, two centuries ago. 5. Most of these Jewish accounts, and those of the Talmud in particular, ascribe the influence which Jesus obtained over the minds of the people, to these wondrous works; and some expressly affirm that his condemnation was on account of them.’

*Heathen admissions.*—These stand upon a modified ground of relation. Few heathen authors, or more probably none at all, were in the least likely to have had any personal knowledge of Christ. All their knowledge of his claims, and of the ground on which he made them, was obtained by very remote means of information, often carelessly explored and greatly misunderstood. When we consider, therefore, the secondary character of their information, together with the reluctance naturally felt to introduce the topic,—we shall not expect that references to miracles as wrought by Christ, by persons in their circum-



stances, who viewed the new sect with philosophic contempt, or with hatred, or with indifference, or even with a measure of good-humoured respect, would be frequent or distinct. We acquire, however, from the passages quoted and illustrated, some general view of those heathen admissions, differing in degree and spirit.

‘ It appears that the notions of the Greeks and Romans on this subject were, to say the least, two-fold ; or that they admit of one marked division ; namely, into those of a class who viewed our Saviour’s works as *Theurgic*, i. e. wrought by a divine magic, or honourable commerce with the gods or good dæmons ; and those of another much more zealous, who denounced them as *Goetic*, i. e. wrought by an unlawful commerce with evil dæmons.’

To the former class belong the Emperor Alexander Severus, —probably several other emperors,—perhaps Pilate,—and Amelius, the Platonic philosopher.

‘ But this whole class were unlikely to appear in controversy. They could not, as heathens, become public and professed apologists, even partially, of the religion or its author, without being either stigmatized as secretly receiving it, or charged with inconsistency for not doing so. In the second and opposite class are naturally found all the controversialists ; men who, from the strong prejudices of heathen learning, or superstition, or vice, combined often with bitterness of temper, were disposed to blacken to the utmost the sect and its founder. Nor was it difficult for them, by the surmises of a worldly scepticism, or the notions of a mystic and fanatic philosophy, to interpret the most wonderful works as the product of unlawful arts, human or preterhuman.’

‘ Celsus . . . . states the powers of Jesus to have been such, that,—on account of them,—he announced himself as a god ;—which assumption of divinity is the grand object of this philosopher’s assault ; who, frequently conceding that certain wonders were wrought by the founder of our faith, labours to degrade them to the level of magical feats, and thus to refute the inference, that he who performed them was “the Son of God.”’

‘ Hierocles adopts the same line of argument, censuring the Christians for giving divine honours to Jesus, on account of “certain prodigies,” the occurrence of which he does not at all deny, but which, he contends, may have been produced by the illusions of magic or sorcery.

‘ We find Julian depreciating the miracles of Christ, as not having been magnificent and unequivocal ;—as having failed to convince his own kindred ; and as rather of a lowly, private, and simple character, than mighty and overpowering.

‘ This same method of *deseccration* and *depreciation* generally pervades the anonymous objections of the controversial heathen, as they are recorded by Justin, Arnobius, Volusian, and others.’ —pp. 217-220.

Having now completed his minute and penetrating survey of these multifarious materials, Mr. Sheppard addresses himself to the discussion of difficulties, not only those which have actually

been adduced by enemies or doubters, but such others as have occurred to his own susceptible and scrutinizing mind. In this, his peculiar talent appears to great advantage. If those pages should ever gain access to an honest sceptic, one who sincerely desires to know that which is true and good, and to detect the false and renounce it, he will feel himself in no little degree indebted for the present here made to him of so masterly and truly generous an investigation. Such a sincere and honest sceptic cannot be a scorner; he cannot but feel the subject of his doubts to be of ineffable importance. Those doubts will be serious anxieties: he will not pride himself upon them: he will not violate conscious truth, by representing them as weightier than they actually are: he will not dart them as poisoned shafts into the bosoms of the simple-hearted and unwary, reckless of the mischief which he is trying to do: he will give himself no rest till he has settled the great question, by means which become a rational and accountable being. Such an inquirer will value a friend like Mr. Sheppard, who sympathizes with his solitudes, who hides or diminishes no objection, who throws open the door to every difficulty that wears the semblance of honesty, and dismisses it not without fair and kind treatment. We could with pleasure make long extracts from this and similar portions of the work; but our limits will not allow of more than one or two citations. To the objection, 'Why, if Christianity was thus Divinely attested and supported, did not all oppositions sink and die before it? Why was not its triumph universal?'—the Author gives a reply of which we shall transcribe some paragraphs.

'The difficulty is raised on suppositions that are not tenable; namely, that a miracle, when witnessed, must be an *irresistible* means of conversion; or rather, that there can be no divine revelation, except a miracle be wrought before every one to whom it is proposed; or else, that the outward gift of divine truth, attested by the credible record of miracles, would necessarily imply the accompanying inward gift of a genuine love to that truth; or, at least, of a ready mind to examine it impartially, with a freedom from prejudice and passion, from levity or enmity of spirit.

'The principle of such a difficulty, though its real extent may not be perceived, appears ultimately *atheistical*. It would infer that, because God does not effectuate *all* good, therefore he communicates *none*; that the heavens do not declare his glory, nor the earth bear witness to his providence, nor conscience to his justice; that nature, in short, affords no divine revelations to man, because man has so often resisted them, and grown dreadfully insensible to their monitions. We have no juster cause to suspect that Christianity is not divine, because it has been often scorned and slighted, or because it has been flagrantly corrupted, than that the sun is not a gift of God, because some men shun its light, or because it does not ripen every fruit on which it

shines ; or because the most nutritive grains and cooling fruits, which it does ripen, are continually distilled into liquids which, in the practical use of multitudes, become burning poisons, and sin and misery and death are thus extracted, as it were, out of its pure and vivifying beams. The real wonder is, not that such a religion, though divinely attested, was opposed and rejected by multitudes ; but that it should, in its primitive purity, in deep sincerity, and at the price of suffering, have been so often received and so firmly maintained.' pp. 281—283.

' It would be a strange inference that, because an instrument is not omnipotent, it is useless or unfit ; that, because a persuasive is not of itself all-sufficient, it might therefore be dispensed with ; that, because the means are not of themselves enough, we should have fewer or none ; that, because a medicine had no good effect in certain desperate cases, it was therefore not the best, or should not have been prescribed.' p. 157.

Alluding to one of the 'solemn sneers' of the unjust and insidious Gibbon, Mr. Sheppard, in a few lines, touches a spring which explodes the artful misrepresentation.

' In that too well known paragraph of "temperate irony", where we are led to suppose that "the sages of Greece and Rome" viewed the Christian miracles with "supine inattention", (a passage productive of more pain and misgiving to some minds than the subtler sophisms of Hume,) we are seduced into the notion, that *nothing* but inattention or ignorance could possibly have caused their silence ; and then, that their silence, so caused, *proves* the non-occurrence of the events. But what, if *such* were *not* the causes ? What, if we had possessed good evidence of these strange facts, that Helvetius, Diderot, and Voltaire, each became a Christian indeed ; and yet, that neither D'Alembert, Buffon, nor Gibbon, in all their works, had dropped a hint of this ? Would *their* silence prove their "inattention" or ignorance concerning the facts, and so discredit the evidence ? Or would it rather prove *something else* ?' p. 292.

In our bright days and happy country, we are scarcely capable of conceiving the dreadfulness of living under perpetual persecution ; and we form ideas far below the truth of the obligations under which *we lie* to those who 'resisted unto blood, striving against sin.' The following interesting passage will furnish many profitable topics, both to the reason and to the feelings of thinking men.

' If there were persecutions, judicial or popular, under Claudius, Nero, Trajan, Adrian, Marcus Aurelius, and Septimius, and these in distant countries, Italy and Gaul, Asia Minor and Africa, (which has appeared in the foregoing pages,) then *there was*, in all these reigns, a *widely spread sect subsisting*, to persecute. There is every reason to believe, also, that they were persecuted, in some respects *unintermittingly* ; that there never was a time, even when they might have the lightest personal or relative share of disabilities and wrongs, in which some neighbouring house or village, or city or province, did not afford them instances of heavier injuries sustained by others, which might



soon be inflicted in turn upon themselves, or upon those most endeared to them. They must have lived under a constant and afflictive sense of *insecurity*. The government was despotic, and the change of rulers, both supreme and subordinate, was quick and sudden. If they were now under a lenient emperor, they might have a provincial governor, or local judge, whose pretended clemency was the most wearisome or excruciating kind of rigour\*. They were exposed to dislike and harshness from their fellow-citizens; in very many instances certainly, from near kindred and connexions also; and, even when times were at the best, the petty persecution of taunts and contumelies could not cease†. The paths of honourable advancement, both in office and in alliance, were shut against them; and the most promising ways of emolument must have been usually closed. Nor is it, I think, in general enough considered, how much the adherent of a persecuted faith may have his *most purely affectionate* feelings tried and agitated, in the thought of those sure disadvantages and probable sufferings in which the education which his opinions dictate *will involve his family*. Think of tender Christian parents, at Lyons, or Vienne, or Smyrna, looking on their unconscious children, in what has been called the pre-eminently happy age of the Antonines, when the deaths of Attalus, and Blandina, and Polycarp, and many more martyrs, were fresh in every mind; and when the sufferings of confessors, or the marks of what they had suffered, were visible to every eye. Think of the question of a father's earnest brow, and a mother's silent tears!—"Are we bringing up these poor babes to suffer scorn and outrage, or to meet, at the least, with a hard and adverse course through a hostile world, all for a cunningly devised fable, or a dubious faith?" Is it to be credited that feelings like these, sure as they were to be *most deep and genuine* in the same upright and tender hearts that loved the words of life eternal, would not urge to a close and searching examination, as

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\* . . . . . ' They betook themselves to what was esteemed by them CLEMENCY and HUMANITY. Nor was it fit (they said) that the government of the emperors, who were BENIGN and MERCIFUL to all, should be blemished by any excessive cruelties; but it was reasonable that the imperial benevolence should be extended to all, and that Christians should not suffer capital punishments. From that time, therefore, it was enjoined that their eyes should be plucked out, and one of their legs be debilitated,—the most gentle punishment that could be inflicted. Henceforward, upon account of this lenity, it is impossible to reckon up the number of those who had their right eyes first thrust out with a sword, and then seared with red-hot irons; and of those who had the flexures of their left legs seared with irons; after which they were sent to the copper-mines, not so much for the sake of the service they could do there, as with a view to increase their miseries.' *Euseb. Hist. Eccl. VII. 12.* (Quoted in Vol. I. p. 280.)

† ' It must not be thought that these, however minute or hidden from the eye of history, are not grievous if they be continued. Many a one would rather bear a sword-wound or a scourge for once, than a swarm of mosquitoes for a year.'

far as practicable, of the primary facts and grounds of that faith? But assuredly, throughout the whole apostolic age, and even during part of the second century, *close* and *effective* examination might be, and must have been made, by many friends and many enemies: therefore the subsistence and growth of the religion through that period, amidst such violent, various, and disheartening oppositions, affords a *separate* proof that it was sustained by miraculous attestations, present or recent, which neither its foes could shew to be false, nor its converts suspect to be delusive.' Vol. I. p. 314—317.

In another place, the Author represents, with great justness and force of argument, the strong probability, that multitudes of persons who were inquiring about Christianity, or who had embraced it, would, in the earlier periods, actually take journeys from the neighbouring countries, or even from Greece, Italy, and remoter coasts, into Judea and to Jerusalem, to collect on the spot, and from the yet living eye-witnesses, the amplest means of contradicting or confirming the facts which had been declared to them. The age of the apostles was one in which travelling was common and easy. Excellent roads had been made in every part of the empire, and they were constantly frequented. The exigencies of the Roman Government, and the perpetual business, military and civil, which was in operation to and from the mistress-city and all the provinces, made the transit to all parts of the empire usual and constant. In particular, the Jews were in the habit of going to the Passover and the other great festivals at Jerusalem, from all parts of the world in which they might be settled. 'This fact of itself shews how natural and how easy an undertaking it would appear, for converts or inquirers to travel thither, either to reassure their faith or to gratify their attachment.'

One of the most important characters of this work is its animated piety, its deeply serious feeling, its constant tendency to promote the vital spirit and practice of religion. It is but too well known, that many treatises upon the external evidences of revelation, convincing and in other respects valuable as they are to a certain extent, deal only in the logic of the case, and scarcely ever attempt to press the personal obligations of that religion whose origin they have proved to be Divine. This defect is most pernicious. Among other false and dangerous inferences which it can hardly fail to produce, these are obvious,—that the whole question is one of theory and of intellectual curiosity; that the rejection of Christianity is a matter of innocent opinion,—at least, a misfortune rather than a fault; and that a man may be equally virtuous and happy, equally approved by God, and safe for eternity, whether he embraces or renounces the records of revelation. None of these baneful conclusions can be drawn from the volumes before us. Appeals to the con-

science, to the moral wants, and to the everlasting responsibility of the reader, are not indeed forced, or introduced formally and artificially: but, when a natural opportunity for them arises, it is not shunned. They occur where the greatness of the occasion calls for them; and they are expressed with explicitness, tenderness, simplicity, and strength. Among the reflections and appeals of this kind which occur, our limits will permit us to take only one specimen.

‘Yet often has the dejecting thought assailed him, [the Author,] at last, what will be effected? What but a fruitless, nay, a melancholy work, if we should merely bring some to a right historical faith, or re-assure and fortify them in it; but none to a vital faith; none to the obedience of faith; none to understand, to receive, to adorn, that doctrine which is the power of God? Reader, suffer not that dejecting thought to be verified. It depends on you, personally, by the grace of God, to preclude its fulfilment. If you, and you alone, will but act, as even a qualified assent to the truth of this religion does in all reason engage and bind you to act, the writer’s aim cannot be unfulfilled. Nay, though it should fail as it respects all others, in *your* individual happiness it will be richly fulfilled and requited. But, if you mean not so, if you do not propose, or at least desire, to go beyond mere assent, and, admitting Christianity to be divine, to seek and endeavour that you may verily possess it, then, I am inclined to counsel you, proceed no further. Do not aggravate your own inconsistency by acquiring new testimony for truths of infinite importance, which you still mean to neglect, or which you intend shall have no true power over your mind and life. Already you think this gospel came from God. Can you then fail to perceive, (even before studying it,) that it must be “worthy of all acceptance” from man?’

‘. . . . . Even if you had no grounds of assent beside those very limited and external views of Christianity which have been taken in the preceding pages, [you are, by the obligation of reason, bound to say,] “I have here reviewed the characteristics of this religion; its origin, the obstacles over which it triumphed, the rapidity of its extension: and, did I know no more, I should yet confess that all this could not be a work merely human. It must have been divinely originated and sustained. Whether the divine support were visible or invisible, it must have been special. Whether the miracle were open or secret, it must have been real. The founder and first heralds of this doctrine must have been taught and commissioned and upholden by the Almighty Author of good.”—You would judge rightly, as I apprehend, even on these grounds; and you are well aware that there are other proofs at hand to corroborate your judgement. But,—is it possible that *the consequence* can escape you? Or do you wish, though it meets and presses on you, to elude it? If you should merely admit it to be highly probable, that Jesus and his apostles were accredited messengers of HIM who is omnipotent to save and to destroy, is it not the greatest self-impeachment of common sense and even sanity, not to examine, with deep seriousness, their recorded messages? If you



be conscious that, while judging in this general way the religion of Christ to be divine, you yet feel towards it and him a cold and reckless indifference; then, how can you be wholly unconscious of that "madness of the heart" which nothing, except this slighted dispensation itself, even offers to cure? For, though you may say or feel at present, I am happy or easy without being a religionist;—you *must see* that life has many and great evils; you must know that, were all these escaped, its good with itself will soon decline and terminate; you must secretly confess that you know not, "in that sleep of death, what dreams may come". Meanwhile you are apprised that the religion which *you admit* to be divine, involves and answers those most momentous questions, If a man die, shall he live again? How shall man be just with God? What must we do to be saved? Yet you do not apply yourself to the earnest study of it. It came from God; and that is enough! You are content with a few slight notions of what it describes and teaches. You are no infidel: but—you have no turn for Theology!

'Now, what would be thought of a similar conduct in other affairs?' Vol. I. p. 337—340.

Subjoined to the work, we find Three Dissertations, under the title of *Appendices*, on subjects not less interesting in themselves than important, as elucidating many parts of the preceding argument: 'I. The probable Temper towards Christianity, of Proselytes to Judaism and of Judaising Gentiles. II. The Nature of that Accession of Proof for Christianity which is derived from its Subsistence, amidst all the foregoing Oppositions, through the Half-Century following the Apostolic Age. III. On the National Conversions to Christianity, from the Time of Constantine, through the Middle Ages; and on the Modern Conversions in the South-Sea Islands.' We can do no more than thus mention these appended writings, though, had we room, or were they separate publications, we should have gratified our readers not a little by the detail of much original and weighty matter, *e. g.* upon the motives and moral condition of the perfect and the imperfect proselytes from the various forms of idolatry to the acknowledgement of the Only God, the God of Israel; upon the existence of numerous philosophic Monotheists among the cultivated Romans; upon the often assumed existence of eminent facilities, in the age of the apostles, for the dissemination of their doctrine; upon the time of the cessation of the primitive miracles; upon the solid grounds of faith in the absence of miraculous attestations; and upon the contrast between the secular and forced conversions of tribes and nations, after Christianity had been desecrated to political purposes, and those which were produced by rational evidence and the moral power of heavenly truth in the hand of its almighty Author.

In reviewing these volumes, we cannot but have received a

deep impression of their value, and a strong feeling of gratitude that so copious a body of information, hitherto accessible only to a few scholars and men of leisure, is here placed within the reach of popular readers, made attractive even to those whose minds are not inured to literary toil, and applied, by calm, judicious, and powerful reasoning, to the most beneficial of all intellectual and practical purposes. But we have not been unmindful of the severer part of our duty. We have been on the watch for objections and faults; but the circumspect and delicately cautious character of the Author's mind has prevented our fastening upon any which it will not appear hypercritical to mention. However, we have thought that, when adverting to himself and his writings, particularly in the preface, the Author indicates a sensitiveness and a self-depreciation which he is not justified in indulging. Both the reasonable probability of the case, and the public reception of his former works, should have inspired him with more confidence. We think, also, that Mr. Sheppard has not shewn himself so reluctant as he justly might have been, to allow, without at least a protest against its probability, the malevolent assertion of Celsus, that 'Jesus was, as they say, little of stature, unsightly, and ignoble.' (Vol. I. pp. 72. 78. 85.) Not that we deem the glory of Christ to have consisted in external beauty; not that we would foster any mode of "knowing Christ after the flesh", which would be only giving countenance to a worldly taste; not that we doubt the influence of labour and hardship, poverty, sorrow, and manifold suffering, in producing a marked effect upon the limbs and countenance of the afflicted Nazarene; not that we charge his enemies with a very gross exaggeration of appearances, when they said to a man of thirty-four, "Thou art not yet fifty years old"; not that we dare affirm the figure and features of Jesus to have been cast in the most perfect mould of symmetry and beauty;—but simply, that we acknowledge the obligation of seeking for truth, upon all subjects, small as well as great; and, when *certainty* is confessedly not attainable, of being satisfied with *reasonable probability*. Now let us attend, in this surely not unlawful or uninteresting exercise of conjecture, to the glimmerings of evidence and the results of theoretical but impartial considerations. We look upon it as altogether alien from the meaning of the prophecy, to understand Isaiah liii. 2, 3, as at all a description of the bodily form or external manners of the Redeemer. The design is, we conceive, to describe, in the prophet's style of poetical amplification, the objections of the Jews, and of unbelievers universally, to the spiritual glories of the Messiah, his holy character, his expiating sufferings, his grace to the unworthy, and his divine authority; objections at once false and impious. Those who understand the principles of physiology

will admit the incontestable truth of the assertion, that the miraculous production of the human existence of our Lord, by the immediate power of the Holy Spirit, did, of physical necessity, preclude the causes of formative defect and imperfection; though the corporal frame thus produced would, most probably, be extremely delicate, and endowed with an unrivalled exquisiteness of sensibility. There are some passages in the Evangelists which seem to imply, that the aspect and attitudes of Jesus bore a dignity and meek majesty, in such insuppressible manifestations, as often struck even his enemies with admiration and awe. And it can admit of no doubt, upon some of the most certain principles of human nature, that the holy affections of our Lord's mind, existing in absolute perfection, never dormant or remittent, never interrupted by irregularity, or inadvertence, or successful temptation, but always intense and active, *must* have given to the entire action of nerves and muscles, which produces physiognomonical expression, a character *pure, sweet, and majestic*, such as never belonged or could belong to any sinful child of man. Add to all this, the lofty communion which the soul of Jesus perpetually held with the perfections of Deity, and his consciousness of his own personal union with that Infinite Essence,—and what must have been the effect? We are incapable of appreciating it. It required to be modified and subdued by the deep abasement to which he stooped for the sins of the world, or human gaze could not have endured it. For reasons such as these, we confess ourselves not disposed to impute any undue colouring to the passage of the pious poet, where he represents the angel standing still to survey Jesus as he lay asleep on the slope of a rock:

‘ Gabriel sah ihn vor sich in süßem luftigen Schläfe,  
Stand bewundernd still, und sah unverwandt auf die Schönheit,  
Durch die vereinte Gottheit der menschlichen Bildung gegeben:  
Ruhige Liebe, Züge des göttlichen Lächelns voll Gnade,  
Huld und Milde, noch Thränen der ewigtreuen Erbarmung  
Zeigten den Geist des Menschenfreundes in seinem antlitz;  
Aber verdunkelt war durch des Schlafes Geberde der Abdruck.’

*Klopstock's Messias*, i. 534—540.

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Art. III. 1. *The Nature and Use of Parables as employed by Jesus Christ.* An Essay which obtained the Norrisian Medal for the Year 1828, in the University of Cambridge. By the Rev. John Henry Pooley, M.A. Fellow of St. John's College, Cambridge. 8vo. pp. 54. Cambridge, 1829.

2. *An Exposition of the Parables of Our Lord*; shewing their Connexion with his Ministry, their prophetic Character, and their gradual Development of the Gospel Dispensation. With a preliminary



- Dissertation on the Parable. By the Rev. B. Bailey, M.A., Domestic Chaplain to the Right Hon. Lord Torphichen. 8vo. pp. xvi. 512. Price 14s. London, 1828.
3. *Discourses on the Principal Parables of Our Lord.* By the Rev. James Knight, A.M., Perpetual Curate of St. Paul's Church, Sheffield. 8vo. pp. xxiv. 512. Price 12s. London, 1829.
4. *An Explanation of the Principal Parables of the New Testament.* Intended for the Young. By Mrs. Matheson, Durham. 2 vols. 18mo. Price 3s. Glasgow, 1829.

UPON no portion of the New Testament has so much been written, by way of exposition, to so little good purpose, as upon Our Lord's Parables. Similitudes of the simplest character and the most obvious import, originally employed by the Divine Teacher in accommodation to the perverseness or almost infantile imbecility of his auditors, have been, in the hands of Greek fathers and Western doctors, converted into erudite enigmas, which it would have been impossible for even the disciples to understand. The scope of the parable, the moral of the narrative, has been either overlooked or treated as a subordinate consideration, in the attempts to detect recondite analogies and double meanings in the terms of the recital. Some curious instances of this mode of exposition are cited by Mr. Pooley in the able Essay before us. Chrysostom and Theophylact lay very strong stress upon the "dry places" through which the unclean spirit, in the parable, had wandered before he returned to his old habitation, and suppose, that by them are signified 'unwatered, unbaptized souls'. Upon the parable of the leaven hid in three measures of meal, Origen remarks, that leaven is the doctrine of truth, the woman, the church, and the three measures, the nations of the earth descended from the three sons of Noah. He also says, that by the three measures may be represented man, because he is composed of three parts, body, soul, and spirit. Parallel absurdities might be cited from the writings of modern divines. In Mr. Bailey's Exposition, there is an occasional display of a learned refinement, an excess of ingenuity, which borders upon the same fanciful mode of exposition. For instance, of the exquisitely simple and touching parable of the Prodigal Son, he tells us, that

'It contemplates the vast scheme of man's redemption from the calling of the Hebrews to their rejection and the calling of the Gentiles,—until, in process of time, the Jews will be converted from their apostasy, and will again become the means of diffusing the truth among the yet unconverted heathens, as those of that nation who first received Christ, were the instruments under God of converting the Gentiles after the death and resurrection of their Divine Master. The parable does not indeed express all this; for it is not only "a dark

saying", which, whether enigmatic or prophetic, veils the truth under figures and symbols; but, like other passages of Scripture, it may contemplate more than it expresses, which can be discovered only by other Scriptures.' p. 232.

This is a dangerous theory of interpretation, and one which has wrought great mischief in the Church. No passage of Scripture can be *proved* to mean more than it actually conveys. It may receive illustration from other parts of Scripture, as all truths mutually illustrate each other; but, as to the supposed latent meaning, which is discoverable only by other Scriptures, it is plain, that those other passages which furnish the alleged explanation, are both the real sources of our information and the only available medium of proof. No Scriptural evidence can be obtained from passages which depend for their supposed recondite meaning upon the disclosures of other portions of Inspiration; nor can the cause of truth be served by pressing them into a service foreign from their original design.

'The elder son in this parable', says Mr. Bailey, 'represents the Jew, and the younger son, the Gentile'. So say Grotius, Lightfoot, and Whitby; but, we are persuaded, that this exposition is both gratuitous and erroneous. Calvin, with his usual judiciousness, remarks: '*Qui putant sub primogeniti filii typo Judaicum populum describi, tametsi ratione non carent, mihi tamen videntur non satis ad totum contextum attendere.*' Doddridge follows this more correct view; and Mr. Pooley, in the Essay before us, has the following sensible remarks.

'If, with Whitby and certain other commentators, we look upon the elder son as the emblem of the Jews, and the younger as that of the Gentiles, we lose sight entirely of the occasion of the parable.

'So far from imagining any hidden allusion to have been contained in such parables as these, we have every reason to believe that the intention of our Lord in using them was immediately evident. Surely, when the disciples were cautioned not to offend one of the little ones who were still weak in the faith, and when the Pharisees were re-proved for their uncharitable censoriousness, no lessons more impressive could Jesus have given, nor more peculiarly adapted to correct the wrong temper of mind both of the disciples and the Pharisees, than the simple parables of the Lost Sheep and the Prodigal Son. Here was no perplexing train of argument to entangle the reason, no specious sophistry to pervert the judgement, but a direct appeal was made to the common sense and feelings of the hearers. Nothing was more natural than the joy of a man over a lost sheep recovered from the wilderness; nothing more conceivable than the delight with which a fond parent would welcome home the child who returned with a broken and contrite heart; every one would comprehend this. Many might be misled by multiplicity and depth of argument, but they could not entertain false ideas of that reasoning to which their own feelings responded. And what subject merited more the plainest illustrations, than the

mercy of God in pardoning sinners? There could have been no reason for withholding the assurance of this consolatory truth, and therefore, it was not only not withheld, but it was most powerfully and clearly inculcated. There was no mystery in this. It involved no secret, it admitted of no reservation, nor did it relate to any distinction between Jew and Gentile, as such, but simply declared the Almighty's irrelative love for fallen man.' *Pooley*, pp. 43, 44.

In fact, when we consider, that the Christian Church was at first composed altogether of Jews, to many of whom the character of the prodigal, the publican, and the lost sheep, applied not less strikingly than to any Gentiles, the artificial exposition above referred to, seems to be singularly unhappy.

The true nature and design of the Parable are defined by Lord Bacon with characteristic and profound sagacity. 'In the infancy of learning, and in rude times, when those conceits which are now trivial, were then new, the world was full of parables and similitudes; for else would men either have passed over without mark, or else have rejected for paradoxes, that which was offered, before they had understood or judged. So, in divine learning, we see how frequent parables and tropes are: for it is a rule, That whatsoever science is not consonant to presuppositions, must pray in aid of similitudes.' This remark strikingly accords with Our Lord's own explanation of his reason for speaking to the multitude in parables. 'The common notion is', observes Mr. Bailey, 'that our Blessed Lord spoke in parables, that people might not understand him, and that their condemnation might be increased. This interpretation is, however, as unfounded as it is blasphemous and degrading to the Divine attributes and the preaching of Christ.' Mr. Bailey has here employed language much stronger than was at all called for by the 'notion' thus unfairly represented; and, in attempting to get rid of the 'apparent harshness of the text referred to', by a verbal criticism, he has by no means succeeded in satisfactorily expounding the remarkable citation from Isaiah, which occurs no fewer than six times in the New Testament. It has been thought, that Our Lord did not confine himself to this method of instruction in his public teaching, until his plainer instructions had been treated with contempt or neglect; and that he adopted it in displeasure. This, we confess, appears to us a mistaken view, not countenanced by the facts. Our Lord taught even his own disciples in parables, and he reproved them for not understanding their obvious import\*. On the other hand, he subsequently employed the plainest and most literal language in teaching the

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\* Matt. xv. 16.



multitude. It is also evident, that the scope of many of Our Lord's parables was sufficiently obvious; for, "when the Pharisees had heard his parables, they perceived that he spake of themselves." Yet, it is equally certain, that, on other occasions, (at least, on one,) Our Lord *withheld* from the multitude, the exposition of his meaning, and explained himself afterwards to his disciples "in the house". But the reason of this reserve is, perhaps, to be found in the nature of the subject to which the particular parables referred. The declaration, that, "without a parable, Jesus spake not unto them", if taken literally, must be restricted either to the particular occasion, or, as Rosenmuller explains it, to the subject-matter of the parables in question, which concerned the future progress and diffusion of the Gospel. To the disciples only it was "given, to know the *secrets* of the kingdom of heaven", of which they were ordained to be the depositaries and dispensers. At the same time, Our Lord assigns a reason for propounding these enigmas to the multitude, which, though it did not indicate displeasure on his part, conveyed an important intimation as to a general rule of the Divine proceedings: "Whosoever hath, to him shall be given". To those who *hold* or use what they have received, shall be given a more abundant increase of knowledge; but those who hear with inattention, and fail to improve their advantages, shall lose what they have. The seed will be devoured by the birds, and they will remain wholly unfruitful. But this necessary consequence can with little propriety be represented as a judicial punishment. Mr. Pooley cites a remark of Dr. S. Clarke, that 'Jesus chose to deliver his doctrine in such a manner that it might be received by those who were sincerely desirous to know and obey the will of God, while the wilful and incorrigible remained deaf to all his instructions.' This holds good, not of the parables only, but of Our Lord's more didactic instructions, which were sometimes far more mysterious and hard to be understood, than any of the similitudes or allegories which he employed. In these cases, the imperfect and obscure nature of the communication was designed to afford room for the display of individual character in those who heard him; in which Our Lord's conduct was analogous to the general plan of the Divine proceedings. Knowledge was by such means made to depend upon teachableness and obedience. "If any man will do His will, he shall know of the doctrine whether it be of God." 'In the great variety of religious situations in which men are placed', remarks Bishop Butler, 'what chiefly and peculiarly constitutes the probation of some persons, may be the difficulties in which the evidence of religion is involved; and their principal and distinguished trial may be, how they will behave under and with respect to these

'difficulties.' This profound remark will apply with as much force to communications deficient in clearness, as to difficulties arising from a supposed deficiency of evidence. The reception given to Our Lord's instructions was a test of character; and they were evidently designed to operate as such a test. He who had ears to hear, might and would hear so as to understand. "He that is of God, heareth God's words: ye therefore hear not, because ye are not of God." The obscurity of Our Lord's language was intended to convince the self-conceited Pharisees, and those who prided themselves on their wisdom and knowledge, that they stood in need of Divine teaching; and, so far from being a valid reason for their rejecting and despising his instructions, it was adapted to rouse, in any honest mind, a spirit of inquiry. How then can blasphemy be imputable to the supposition, that Our Lord sometimes employed a mode of instruction designedly obscure, intending that his meaning should not be understood by the "wise and prudent", who disdained to become his disciples, notwithstanding the miraculous credentials which attested his prophetic character? The language of his miracles could not be mistaken; but, to those who rejected the evidence of his Divine authority, Our Lord did not see fit to make an unreserved disclosure of the doctrines respecting either his person or his kingdom. And although we do not say, that this reserve was intended to increase their condemnation,—a representation which would shift the blame of their criminal perverseness upon Our Lord himself,—we must admit, that such would be the consequence of their behaviour under these circumstances. It is true, Our Lord 'came to save, and not to condemn the world.' And yet, it is not less true, that "for judgement" (*εἰς κρίμα*, condemnation, or, as Valpy would render, discrimination) he came into the world, "that they which see not might see, and that they which see might be made blind."\* If Our Lord spake so as not to be understood, it was because he had another and higher object than to be merely understood; because he claimed to be received in his Divine character, on the ground, not of his sayings, but of his works; because he came, not simply to instruct as a public teacher, but to be himself the object of faith and obedience.

These remarks apply to some of the Parables (and to some only) in common with the general method of instruction adopted by Our Saviour; for it is altogether a mistake, to represent the Parables as the most obscure or enigmatical portions of his public instructions. In order to have a correct view, therefore, of the design of this part of his teaching, it is necessary to understand aright the nature and objects of Our Lord's prophetic

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\* John ix. 39. See also ch. xii. 48.

ministry. The obscurity and reserve which characterize *some* of the parables, as well as some of the discourses of Christ, are accounted for upon the principle intimated by himself in the thirteenth chapter of St. Matthew, which we have attempted to illustrate. But that declaration can by no means be extended to all the parables: many of them were well understood, and meant to be so. Some of them approach to the character of instructive anecdotes. Indeed, obscurity seems by no means a characteristic of this popular method of teaching, which was so familiar to the Jews, and peculiarly adapted to insinuate instruction into the minds of the unthinking, the prejudiced, or the young. In the indirect form of a parable, Eastern courtesy conveys a lesson which would be offensive in a more direct form; but, while the speaker's art is shewn by concealing his drift in the beginning, so as to prevent a premature interruption, ambiguity in the application would be fatal to his design; and where this is not self-evident, the interpretation is carefully supplied. The parable of Jotham, and that addressed by Nathan to the monarch of Judah, are fine instances of this use of the parable. Oriental literature is rich in similar apologues, which are almost uniformly adapted to the humblest capacity. And the greater part of the parables of the New Testament, far from being 'dark sayings', are, in their simple and obvious sense, on a level with the understanding of a child. In order to make them at all obscure or enigmatical, hidden meanings must be attributed to the language, which are foreign from the scope of the intended lesson.

Mr. Bailey's particular object is, to expound the Parables with a view to the specific character which he attributes to them, as 'a series of prophecies depicting the progress and events of the Christian Church,—mysteries of the kingdom of heaven.' With this design, he arranges them under the following classes.

'I. Parables introductory to the more direct promises and descriptions of the Kingdom of God. (The Creditor and two Debtors. The Sower.) II. Parables descriptive of Christ's Kingdom. (The Tares. The Leaven, &c.) III. Parables setting forth the Graces and Duties which are necessary to, and vices which exclude from, the Kingdom of God. (The Good Samaritan. The Unjust Steward. The Rich Man and Lazarus, &c.) IV. Parables on the Efficacy of Repentance. (Those in Luke xv.) V. Parables on the Nature of Prayer. VI. Parables foretelling the Destruction of Jerusalem and the preaching of the Gospel to the Gentiles. VII. Parables whereby Christ designates Himself. VIII. Parables preparatory to the Day of Judgement. IX. Parables descriptive of the Day of Judgement.'

This arrangement of the Parables is all, the Author remarks, that can be claimed as original; and its value consists in shew-



ing 'their prophetic character and their gradual development 'of the Gospel Dispensation;' by which the Divinity of the Redeemer is placed, he conceives, in a novel and powerful light. We confess that we have been unable to perceive either the propriety and advantages of this arrangement, or the force of the argument which the Author would build upon it; but we leave it for the judgement of our readers. We have already intimated the leading fault of the volume as an exposition. It is due to the Author to add, that he has not entirely lost sight of the more direct instruction to be derived from the Parables; and he contends, that their practical application, so far from being lost by the mode of discussion which he has adopted, 'rather requires by it an accession of force and of beauty.' Of this practical application, there is, however, by far too little. With regard to the Author's theology, it is somewhat obtrusively anti-calvinistic; and he talks of 'the peculiar dogmas of Calvin' in the usual style of writers unacquainted with the doctrines of the Reformation. At p. 265, Archbishop Lawrence's Bampton Lectures are referred to as furnishing decisive proof, that the Articles of the Church of England are not Calvinistical; a representation which we have recently shewn to be founded altogether on misapprehension, or something worse. That Calvin held no *peculiar* opinions on the subject of Predestination, is most certain; and the most objectionable positions which ingenuity may cull from his learned and masterly work, belong to a school of theology of which he was neither the founder nor the foremost champion. On the contrary, Calvin was, perhaps, the most moderate and most guarded of the orthodox theologians of his day; the soundest expositor, the most accomplished critic, as well as the most elegant writer. Mr. Bailey would have found his advantage in consulting his Harmony; and he would have shewn his discretion by bearing in mind the memorable reproof of Bishop Horsley to the clerical detractors of the great Reformer. Mr. B.'s volume, though not unexceptionable as an exposition, is, upon the whole, creditable to his abilities and industry, and may be useful to the clerical student as embodying a copious collection of annotation, criticism, and disquisition upon the portions of Scripture illustrated; but the total absence of an evangelical character prevents our recommending it for general reading. What confidence can be reposed in an expositor who can hold such language as the following?

'This rejection of the man without the wedding-garment, is very commonly and very justly applied to such as habitually neglect or unworthily receive the sacrament of the Lord's Supper, the tree of life, the sign of that life and immortality purchased for us by the blood of the Redeemer, the second Adam. It was from a similar feast in the parable, that the unworthy guest was rejected: and unless Christians

frequently and worthily receive the spiritual graces conveyed by that blessed sacrament, how can they expect to "walk with Christ in white; for they are not worthy." p. 377.

Mr. Knight's volume is of a very opposite character, plain and solid, evangelical and thoroughly practical. It has been his endeavour, he tells us, 'to ascertain, to the best of his ability, and with fervent prayer for Divine direction, the *main scope* of those parables which have passed under his review.'

'He has consequently thought it incumbent upon him to check any disposition which he might occasionally feel, to indulge the sallies of imagination; than which, he firmly believes, nothing has more directly tended to withdraw the attention from the real design and specific application of these interesting models of instruction. Much ingenuity, he is well aware, has been shewn by those who have endeavoured to prove that every subordinate part of a parable has some definite spiritual application. Be this as it may, he is fully convinced, that the attempts which have been made to point out such application with precision, have, in many instances, not only concealed the real import of the parable itself, by diverting the mind from the practical lesson which it obviously suggests, but have led to conclusions either absurd in themselves, or at variance with other parts of Scripture.'—pp. vii, viii.

As a specimen of the judicious character of these Discourses, we cannot do better than give the following extract from the concluding discourse.

' "The time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father." The time of which our Saviour here speaks, was obviously that at which the Holy Spirit was poured upon the disciples according to his promise. He is emphatically the Spirit of truth; and, when communicated to the disciples, he was to guide them into all necessary truth, teaching them all things, and bringing all things to their remembrance, whatsoever our Lord had said unto them. That Spirit proceeded from the Father and the Son; he was sent by the Son from the Father: those instructions, therefore, which he communicated, Jesus Christ himself communicated through him, according to his word.

'During the time of our Saviour's personal intercourse with his disciples, powerful prejudices, connected with much misapprehension as to the nature of that kingdom which he was about to establish in the world, existed and operated in their minds. These prejudices, and this misapprehension, added to the natural darkness of the human understanding, disqualified them from discerning so much as they otherwise might have done, of the spiritual import of the figurative representations which our Lord gave them in reference to the future state of his Church, and to those things which in various ways would affect the same. The general tenour of his instructions tended, no doubt, to correct these evils, and such an effect was in some degree produced by them; the disciples were imperceptibly prepared for that glorious

dispensation of divine grace which was to follow the ascension of their Lord and Master.

‘When, therefore, according to his promise, he should send the Comforter unto them, their prejudices would be gradually subdued, and at length totally vanish; their hearts and affections would be cleansed and purified; their understandings would be enlightened, and the spiritual faculties of their minds enlarged, so that when the Divine Instructor should bring all things to their remembrance, whatsoever the Lord Jesus Christ had himself said unto them, they would apprehend the import of those sayings which had before appeared mysterious and unintelligible, and had consequently given rise to many anxious inquiries among them. Thus he who had heretofore spoken to them in such terms as they could not understand, would so instruct them, after having duly prepared their minds for what he had to communicate, that they should clearly discern the import of those revealed truths which immediately concern the purposes of his grace, and the establishment of his spiritual kingdom: “The time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.” Then in fulfillment of the promise which he had given them, and by the agency of His Holy Spirit, he would lead them into all truth, and replenish them with all wisdom.

‘The latter clause in the gracious promise of the text is apparently of very extensive signification. It might be accurately rendered, ‘I shall declare unto you *in fulness of speech* concerning the Father.’ The Saviour, by his Holy Spirit, would communicate enlarged information to the disciples, concerning the character, attributes, and perfections of God. He would reveal to them the riches of his grace, the wonders of his mercy, and the mysteries of his everlasting love. He would make known to them his extensive designs in the dispensation of the Gospel, and his sovereign will as to the universal propagation of its truths. He would give them distinct information concerning the Father, as to the way in which he was to be approached by themselves, and by those to whom they would be sent, to the end that they might obtain and enjoy the blessings of his favour, being made accepted in the Beloved. In short, he would develope to their understandings, and familiarize to their minds, the vastness of the Divine purposes, the expansion of Jehovah’s benevolence, and the most astonishing exercise of the Father’s power; so that in reference to themselves and to all whose hearts should, in successive ages, be savingly affected by the energies of the Gospel, they would at length be prepared to exclaim with grateful surprise, “Behold what manner of love *the Father* hath bestowed upon us, that we should be called the sons of God.”’

p. 472—475.

Where we find all the solid requisites of usefulness, we have little disposition to complain of the absence of any ingenuity of criticism or felicity of illustration; yet, a little more expository detail relating to Oriental customs, might have been introduced with good effect. There are, indeed, no portions of Scripture which so much require, on the part of the commentator, an intimate and accurate acquaintance with the habits and manners



of the people of the East. Take, for instance, the parable of the Wedding-garment. The whole force of the similitude turns upon the ancient custom of providing guests with a garment of honour; as in Homer (Odys. IV.):

— ‘A bright damsel train attends the guests,  
With liquid odours and embroidered vests.’

This custom is still extant in Persia and other parts of the East. It is implied in the parable, therefore, that the man who appeared in his common raiment, had refused to put on the garment provided, which was a direct insult to the king, as it would still be esteemed wherever the custom prevails; and his being speechless, shewed that he had no excuse to offer. Overlooking entirely this main circumstance, Mr. Bailey tells us, that ‘it was the custom of the East to have festival garments, which were worn upon such occasions;’ and the meaning is, that the person invited by the Gospel, ‘had not arrayed his soul in the requisite virtues and graces of Christianity.’ Mr. Knight, in the spirit of a better theology, interprets the wedding-garment of union to Christ. Calvin, adverting to the dispute agitated in his own day, whether, by the wedding-garment, faith is meant, or good works, cuts the matter short with the remark, that the question is an idle one (*frustrà certatur*), since neither can faith be separated from good works, nor can good works proceed from any thing but faith. We are called, he adds, to put off the old man with his deeds, and to put on the new nature, that our clothing may correspond to our honourable vocation. Still, these just and scriptural remarks fall short of an appropriate exposition of the parable. A change of character is plainly implied by the change of raiment; but this festal garment was *provided* by the munificence of the lord of the feast, and not to have accepted it was the crime. The guests were collected indiscriminately from the high road; and the meanest and vilest were made welcome. They were to come just as they were, for the invitation admitted of no delay; but, before they were suffered to sit down at the feast, they were to be led to the bath, and invested with suitable apparel to appear in the royal presence. The offender was cast out, not for his poverty or unworthiness, but for his contumacy in rejecting the royal provision that had been made for him. Thus, it is intimated, that not to have *accepted* the salvation of the Gospel, will be at last the sinner’s condemnation.

We have been much pleased with Mrs. Matheson’s unpretending little volumes, which shew how especially the Parables of Our Lord are adapted to instruct and affect the hearts of the young. Nothing can be more just than the view taken of their design, or more simple and pleasing than the application of

them. They may be contrasted very advantageously with many operose attempts at exposition; affording a fresh illustration how often simplicity of mind arrives at a clear and just view of things which are missed by the learned and the wise. We shall take as a specimen the explanation of the Parable just referred to.

‘THE PARABLE OF THE WEDDING-GARMENT.

‘The king’s servants did as he commanded them. “They went out into the highways, and gathered together all, as many as they found, both bad and good.” And after all the guests had been brought to the wedding, the king came into to see them.

‘In the country where the Jews lived, it was the custom at a wedding, not only to make a feast for those who were invited, but also to provide a dress for every one to wear. And if any person had refused to put on the dress, it would have been an affront to the master of the house. The king saw one man among the guests, who had not put it on, and he asked him why he had not done so. The man was speechless; that is, he had no good reason to give, for acting as he had done. The king said to his servants. “Bind him hand and foot, and take him away, and cast him into outer darkness.”

‘If we consider who the persons were, that were gathered together to this feast, we shall see that they all needed wedding-garments. They were people brought in from the highways. Perhaps many of them were travellers, whose clothes were covered with dust, or even worn out with the length of their journey. Others might be beggars, covered with rags; and some were most likely persons engaged in their ordinary business, clothed in their working dress. None of these could be fit to sit down and feast with a king, as they were, and there was no time for any one to go home and change their garments, because the feast was ready.

‘All this is to teach us, that we are not naturally in a fit state to appear before God. He is not only infinitely great and glorious, while we are poor and feeble creatures, but he is perfectly holy. “He is of purer eyes than to behold iniquity, and cannot look upon sin”; that is, the sight of sin is disgusting and abominable to Him; just as the sight of a dirty, filthy beggar would be to a king. Our souls are sinful, they love sin, and are full of it; and in order to shew us how hateful to God their appearance is, it is often compared in the Bible to a person covered with sores; to one who is naked or who is clothed with filthy garments, Isa. i. 5, 6. lxiv. 6. Zech. iii. 3, 4. Rev. iii. 17. As there were wedding-garments provided for those who came to the King’s feast, so God has provided something to cover our naked diseased souls, that He may be able to look on them without dislike. This is often spoken of in the Scriptures, Isa. lxi. 10. Zech. iii. 3, 4, 5. Rev. iii. 18. xix. 8.’

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‘You see then, my dear children, that we have no righteousness of our own, and that unless we are made righteous, we cannot be pleasing to God, or go to Heaven. But you have been told that the righteousness of Christ is that wedding-garment which God has provided to cover our naked souls. The meaning of this is, that if we believe what

God says about Jesus Christ, and trust in Him as our only Saviour, then all his obedience to his Father's law will be reckoned to us, the same as if it were our own. Because God is satisfied with the sinless and perfect righteousness of His Son, He will look upon us with favour, the same as if we had done it all ourselves. But let me tell you one thing, which you must never forget, that it is still your duty to try to please God in every thing, and to obey all his commandments as much as you can. If you hope to be made righteous before him, only by the righteousness of Christ, you will never think of deserving any good thing by what you can do yourselves; but at the same time, you will love God so much, that it will be delightful to you to do his will.

'The great lesson which this parable is designed to teach, is, that there are some people who call themselves Christians, and who are thought Christians by others in this world, who will be found on the day of judgement to have been only hypocrites. It is not said, that any of the other guests noticed the man who was without the wedding-garment; and so it is possible for you to make your fellow-creatures think that you are very good children, when you are not really so: they cannot see your hearts, and you may behave so well when you are in their presence, that you may quite deceive them. But as soon as the King came in, he saw the man immediately. And so, at the day of judgement, Jesus Christ the Judge will know at once who have been made righteous, and who have only pretended to be so. You remember that the man mentioned in the parable, had never sat down to the feast: and so, if you should only appear good outwardly, while you do not seek to have your souls made clean, and covered with the robe of the Saviour's righteousness, you will never taste the happiness of true religion. You will never enjoy the pleasure of calling God your father, and knowing that he loves you, and has forgiven you all your sins. Though others may praise you, you will know in your own mind, that you are not pleasing to God; and when death comes near, how afraid will you be to stand in his presence!' p. 100—105.

The only objection we have to make to this very appropriate exposition is, that we have no scriptural warrant for interpreting the wedding-garment *specifically* of the righteousness of Christ. Meettiness of character, as the result of embracing the Gospel provision, seems the just idea; and in this sense, Christ is said to be made to us, not only justification 'because he hath offered 'up himself a sacrifice for sin,' but, 'sanctification, because he 'hath given us his Spirit.'\*—We strongly recommend these volumes to the attention of parents and Sunday-school teachers.

Of Mr. Pooley's Essay, we have already expressed our approbation, but we cannot close this article without more distinctly expressing our satisfaction with the distinguished good sense, sound criticism, and correct theology, by which it is marked; and we anticipate very useful results from its publication under

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\* Hooker on Justification.



such high auspices. The concluding paragraphs will serve as an appropriate close to the present article.

‘ From the short observations which have been made upon the nature and use of parables as employed by Jesus Christ, we have no difficulty in concluding that the parabolical method of teaching was the wisest and the best. Whether the object of our Saviour was to impress more deeply upon all the necessity of a holy and religious life,—or to “ make the poor blind see, and the proud seers blind”, in some of the new doctrines of Christianity—or to conceal alike from the worldly wise, and worldly foolish, certain mysteries, which it had been impolitic to divulge prematurely, because the spiritual, like the natural day, must advance gradually—or to console, encourage, and caution his disciples—or to reprove obliquely the vices of his countrymen, the beauty and the wisdom of his parables are equally apparent.

‘ If we call to mind the eager attention with which in childhood we listened to some amusing tale of fiction, and how long we remembered, or rather how impossible it is for us even now to forget, the moral conveyed; how often our indignation rose at the recital of fancied oppression and cruelty, and our love kindled at examples of benevolence and mercy,—we shall be at no loss to conceive the effect which the parables of Jesus must have had upon the ignorant multitudes that hung upon his lips. And if moved by the indirect or half-disguised reproofs of a kind counsellor we have ever kissed the hand which smote us friendly, we may reasonably hope that the gentle covert upbraidings of Jesus were not always ineffectually thrown away.

‘ If Menenius Agrippa by an apt allegory softened the hearts of the sturdy Commons of Rome, and brought them back to their city and their obedience, how much more must the parables of Jesus have worked upon the kindlier and better feelings of the men of Israel?—And if Socrates by his ingenious questions compelled his followers to teach themselves rather than to be taught, much more must the simple, natural, and affecting parables of our Lord, which left all the instructive inferences to be drawn by his hearers, have communicated lessons of divine wisdom in a manner best adapted to soothe the pride and supply the necessities of poor presumptuous man.’

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Art. IV. *Notices of the Life and Works of Titian.* Royal 8vo. pp. 250. London, 1829.

**T**HE Venetian school of painting, ancient, original, and rich in illustrious names, seems to have been almost uniformly remarkable for excellence in colour and execution. We are not particularly desirous of making a display as framers of hypotheses, or we could find an ample scope for fanciful excursion in the history and circumstances of Venice and its territory. But connection and juxta-position are very different things; and it is more safe and discreet to refer this primary distinction of the Venetian artists, first, to accident, and then to the tend-

ency which all such peculiarities have to extension and perpetuation.

It is to be regretted, that so few of our popular travellers have entitled themselves to the general gratitude by making the Arts a subject of previous study and enlightened observation. Ignorance on common matters, is usually considered as a reason for silence or reserve; but, when painting is in question, every one claims the privileges of discussion and decision: dunces and scholars, intelligent men and blockheads, fall into the same snare, and dilate on topics altogether *ultra crepidam*, until the million stare and the instructed turn away.

A defence is frequently set up for these absurdities, on the ground that, as nature is an open book, the common property of the human eye, and art but the imitation of nature, it requires no preparation to guide the judgement in determining the correctness of the copy. The inference is both practically and theoretically infirm. The mere admiration and enjoyment of natural scenery are, indeed, among the purest and most obvious sources of general gratification; but the transfer of surrounding objects to canvas or paper, the representation, on a plane surface, of relief and shadow, the reduction of acres within the limits of an inch, the fixture of that which is ever moving and changing,—must obviously require a system of selection and execution, at the furthest possible remove from the vague and indiscriminate range of vulgar preference. The expression of colour, apparently the easiest part of the artist's task, is, in reality, among the most intense of his anxieties, the subject of his incessant observation, comparison, and experiment. Nature does nothing coarsely: exquisite finish is the characteristic of her most gigantic, as well as of her minutest works. Her broadest surfaces, bright and unsubdued in hue as they may seem, are broken and mellowed by innumerable touches and hatchings, shades, transparencies, and demi-tints, reflections and refractions. Her roughest and most shattered forms are harmonized by lines and shadows and spreading tints, which altogether escape the unpractised eye. Hence, and from a thousand other circumstances of intricacy and difficult management, arise the necessity of a study and observation of natural effects, the more laborious because at once extensive and minute. All this seems never to have made the slightest impression on the minds of travellers; they decide on the qualities of a Titian or a Raffaele, with as little hesitation, and with as utter a negligence of all principle, as on the merits of a vintner's sign. The ablest and best-informed seem to labour under the same infatuation with the flimsiest and most slender-witted. Simond makes himself a laughing-stock; and Forsyth, the cleverest of them all, is too often hasty and superficial. There is the less excuse for

this, since we have a model for this species of criticism in the travelling memoranda of Sir Joshua Reynolds, a judicious selection from whose works would be the best possible *rade-mecum* for artists and dilettanti in their professional excursions.

These observations will have very much the air of a departure from the point at which we started; we have, however, ventured on them for the purpose of adverting to a subject very closely connected with it. We feel satisfied, that, notwithstanding the skill and activity of the native artists and amateurs, there is still much to be explored and brought to light, in reference to the history of Italian Art. The lumber of garrets, the decayed furniture of common dwellings, the refuse of brokers' shops, the rubbish of cellars, the courts and corridors of untenanted palaces, may hide the noblest and the most curious works of art. The sketches of Raffaele may line a trunk; a cupboard-door may exhibit the traces of Titian's brush; the oaken pannel that stops the air-hole of a stable, may have rested on the easel of Coreggio. But, without having recourse to extreme cases, we know that some of the most extraordinary productions of the greatest artists are to be found in situations where the common eye would pass them by as nothing more than a plasterer's decoration. To speak of Venice only; frescoes of the highest order, the handywork of Giorgione, Titian, Tintoret, Zelotti, and Cagliari, are to be seen on mouldering walls, exposed to all the injuries of the atmosphere, and crumbling away without chance of repair. It is to these neglected and departing treasures, that we would urge attention: we would have description, drawing, engraving lavished on subjects like these.

Independently of the effect of colours, their chemical composition is of the utmost importance to the artist; and nothing short of the greatest practical attention to this, would have enabled the Venetian painters to realise their rich and durable tints. We are quite aware that Titian used but few and easily procured materials, and that the grand cause of his superiority is to be found in his system and in his admirable execution; but this is not all: this alone would not have given permanency to those glowing effects which remain to the present day uninjured by time. On this subject, we shall introduce a valuable note, by Dr. Traile, from Mr. Roscoe's translation of the Abate Lanzi's History of Painting in Italy; a work which has been for some time lying on our table, and which we avail ourselves of the present opportunity, strongly to recommend.

'The idea that the brilliant colouring of the Venetian school, was owing to the use of a peculiar vehicle for the colours, or a certain varnish, has been long entertained by artists and connoisseurs, and the opinion has been sanctioned by great names: yet it is highly probable



that the great secret of the Venetian painters consisted not in vehicles nor in varnishes, but in employing mineral colours, and in laying them on the canvass as little mixed as possible. No colour derived from the vegetable kingdom will stand well when mixed with oil, and our best colours are composed of metallic oxides, or earthy bodies highly charged with those oxides. When colours are much mixed on the palette, they become invariably muddy, and to him who aims at brilliancy of colouring no maxim is of greater consequence than *to keep his palette as clean as possible*. The use of transparent colours in the shadows is another great cause of brilliancy, and this cannot be obtained by the use of mixed colours. It is produced by what is called glazing, or laying transparent colours one over another. In nothing is the effect of glazing more obvious, than in the astonishing clearness of the skies and water in the works of the best Dutch artists. That the magical effect of Kuyp's pictures is thus produced, I had an opportunity of knowing, from the blunder of a picture-cleaner, who thought he had made a great discovery when he found the *Rhine* of a deep blue in a picture by this master; from which, along with varnish, he had removed a thin coating of yellow, with which the blue was glazed over, to produce the greenish hue of the water.'

Lanzi describes, but in too slight and cursory a manner, certain paintings still existing in the crypts of a nunnery at Verona, as the most ancient that are to be found within the limits of the Venetian territory. But the usual period assigned to the origination of the Arts in this quarter, is the year 1070, when workers in Mosaic were invited from Greece, for the purpose of decorating the great church of St. Mark. Subsequently to the fall of the Byzantine empire, in 1204, Venice became a sort of emporium for the remains of antique taste; and from that time her eminence in art began. In the fifteenth century, a school of artists, which took name from Murano, one of the Venetian islands, became famous: it was continued by the Vivarino family, and this succession of able men was preparing the way for the Titians and Tintorets. It was in the time of the Vivarini, that oil-painting became known in Venice. The Bellini, Giovanni, and Gentile, whose names belong to the fifteenth century, though passing over to the next, formed a kind of intermediate school, improving considerably on the dryness and rigidity of their predecessors, but falling short of the richness and energy of their followers. Of these men, Giorgione and Titian were the pupils; but the first of these illustrious rivals, seems to have taken the lead in breaking through the trammels of prescription. It is probable, that he may have been in some degree indebted to Lionardo da Vinci for the glimpses of a higher style; but this doubtful admission by no means affects his claims to original invention, since his manner was emphatically his own. 'Impelled', says Lanzi, 'by a spirit conscious of its own powers, he despised that minuteness in the art

‘which yet remained to be exploded, at once substituting for it a certain freedom and audacity of manner, in which the perfection of painting consists. In this view, he may be said to be an inventor, no artist before his time having acquired that mastery of his pencil, so hardy and determined in its strokes, and producing such an effect in the distance. From that period, he continued to ennoble his manner, rendering the contours more round and ample, the foreshortenings more new, the expression of the countenance more warm and lively, as well as the motions of his figures. His drapery, with all the other accessories of the art, became more select, the gradations of the different colours more soft and natural, and his *chiaroscuro* more powerful and effective.’ Giorgione was born in 1477, and died in 1511.

Titian, though not exactly the pupil of Giorgione, derived from him the elements of a superior style. We shall cite from the volume before us, the account of their early intimacy and of their separation.

‘It was about 1507, that Titian abandoned the formal manner of G. Bellino, and adopted that of Giorgione, so successfully, that to several portraits their respective claims could not be ascertained. At the age of eighteen, he had become an inmate of Giorgione’s habitation, and Vasari considers him to be his pupil; but that does not appear to be correct, for they were nearly of the same age, and were brought up together in the house of Bellino; and Vasari mentions as an instance of resemblance of style, a portrait of a friend of Titian, belonging to the Casa Barbarigo, which would have passed for the work of Giorgione, had he not inscribed his name on it. Near this time, he was employed to paint in fresco, the façade of the Fondaco, or Exchange, of the German merchants, the opposite front towards the canal being allotted to the pencil of Giorgione. Titian chose for his subject female figures and boys, and over the door, represented Judith with the head of Holofernes, very admirably coloured; but this work unfortunately was the cause of a breach between these two great masters; for the Venetians were so pleased with the performance of Titian, that they inadvertently extolled it to Giorgione, supposing it to be by his hand; the consequence was, that he dismissed Titian from his house, and their friendship ceased.’

Unhappily, the lesson was lost on Titian, who afterwards, actuated by the same miserable jealousy, treated with the utmost harshness the young Tintoret, his pupil, whose rising talents awakened his apprehensions; and when his own brother manifested high ability as a painter, he dissuaded him from following the profession.

Tiziano Vecelli, of Cadore, manifested at a very early age a strong inclination for drawing, and, when only ten years of age, was placed under the tuition of Giovanni Bellino, whose manner

he retained until, as we have already intimated, he adopted the emancipated style of Giorgione. From this period, he went forward with a rapid and firm step; became the favourite of princes, the associate of men of genius, and acquired the effective patronage of the Emperor Charles the Fifth. This was the turning point in Titian's fortunes: the distinction resulting from imperial favour, enabled him to raise his prices, and to move in a higher sphere. It was about this time that he painted the celebrated picture, the *St. Pietro Martire*, usually considered as his master-piece. We shall extract the description of this noble picture, which some of our readers may recollect to have seen in the Louvre.

‘Ridolfi states, that Titian, Pordenone, and old Palma, were called upon to furnish designs for a picture of the Assassination of St. Peter Martyr, and that the sketch given in by the latter, was in the Contarini palace . . . . Saint Peter Martyr, being on his return to his Convent at Como, after preaching against the heretics at Milan, was assassinated on the road at their instigation. Titian has represented this event as taking place at the edge of a grove of lofty trees, distinguished from each other by their different foliage, and by the manner in which the branches shoot from the trunks, while the density of the leaves nearly excludes the light of the sun. The saint is struck down by the assassin, who, seizing his garment, is about to repeat the blow, while the former is tracing on the ground with his finger, wet with his own blood, these words: “*Io credo in Dio, Padre onnipotente*”; while his companion, who appears also to be wounded, is endeavouring to make his escape. In the sky, two little angels are holding out the palm of martyrdom. The resignation of the saint, and the ferocious countenance of the murderer, are finely contrasted; and the difference between their colouring is very skilfully managed. The sky is extremely grand and beautiful, shewing in the horizon the streaks of day-break, indicating the time; while a light from heaven falls on the trees, and illuminates the rest of the picture; the lower part, and the beautiful herbage on the ground, is said to have suffered so much from damp in its situation at Venice, as almost only to be known from copies and prints. It was originally painted on a very thick board; but when at Paris, during the Revolution, for its better preservation, M. Haquin, with great ingenuity, transferred it to canvas. In its way to France, a cannon ball fired at the vessel it was on board of, passed through the centre of it, but fortunately the sky only was injured: in the year 1816, it was restored to Venice.’

In 1547, Titian was invited to the Imperial court at Innspruck, and received the highest honours from Charles V. He was knighted and ennobled, and, better still, enriched: pensions and offices were conferred on himself and on his family, and when he quitted Germany, after a visit of three or four years, he carried with him the sum of 11,000 crowns. It was on this occasion, that, while painting the Emperor's portrait, he let fall



one of his pencils, and Charles having taken it up, made, in answer to the Artist's apologies, the often quoted observation, 'That Titian was worthy of being waited on by Cæsar.' This great Artist seems to have been well suited to a court, by his polished manner and courteous address. His mode of living was suited to his rank and fortune: he lived in affluence and honour; and died in 1576, of the plague, at the advanced age of ninety-nine.

We shall not enter largely on the description and discussion of the special modes by which Titian produced his marvellous effects, inasmuch as such a dissertation would demand a treatise, rather than a paragraph in a review. A few intimations, however, may gratify the curiosity of those who take an interest in these things; and we shall avail ourselves of the materials within our reach, to describe the chief peculiarities of his manner. He appears to have been fond of painting on a white ground, a practice evidently favourable to the clearness, brilliancy, and transparency of his colouring. Some of his pictures still exist in such stages of execution as throw considerable light on his processes; and it was in relation to one of these that Count Cicognara, President of the Venetian Academy, congratulated himself on 'having detected Titian in the very act of painting.' Boschini has preserved the explanations given on this subject by the younger Palma, who had been Titian's pupil; and from him it appears, that, after having laid on the foundation colours, and put in the principal lights, with indications of the general tone of colour, he would turn the picture with its face to the wall, leaving it there, perhaps, for months; and when he resumed it, he would subject it to severe revision, and finish it in his usual way.

'Titian went over each picture as the colours dried, laying on the flesh tints from time to time, with repeated touches; but it never was his practice to complete a figure at once, observing, that 'he who sings off hand, can never compose correct and faultless verses.' In order to bring the finishing touches to perfection, he blended them with a stroke of his finger, softening the edges of the lights with the half-tints, and thus uniting them together, which gave form and relief to both. He sometimes put in with his finger a touch of dark in some angle, or a touch of a rich red tint, similar to a drop of blood,—giving by these means a surprising animation to his figures.'

The volume which has suggested or supplied these comments, offers a considerable collection of valuable materials relating to the life and labours of Titian. It might have been more systematically arranged, and a larger admixture of original and effective criticism would have given it a higher zest; but the Author has been more solicitous in the accumulation of facts, than concerning the analysis of opinions, or the exhibition

of himself as an eloquent writer on the subject of Art. He has brought together an exceedingly useful variety of information respecting the paintings of Titian still in existence, their present possessors, and the best engravings which have been made from them at different times; and his book will, in addition to its value as a memoir, be found an acceptable companion to travelling virtuosi.

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Art. V.—*Twenty-one Sermons*, by the late Reverend Thomas Spencer, of Liverpool. 12mo. pp. 324. London, 1829. (Printed for the Religious Tract Society.)

**I**T is much to be regretted that these interesting papers were not published at an early period, and in immediate connection with Dr. Raffles's "Memoir." They are valuable in themselves, as a clear and eloquent enforcement of Evangelical truth, and as indicative of distinguished talents for the pulpit; but it is only when we take into account the peculiar circumstances under which they were written,—the mere boyhood of their Author, his imperfect education, and his premature entrance on the anxieties and activities of ministerial life,—it is only, we repeat, when we are fresh from the consideration of these things, that we are qualified to do justice to these (in this point of view) very extraordinary productions. The first was preached by Spencer when only in his seventeenth year; and the last, when he was but four years older, and within fifteen days of his death, of which it might almost be considered as indicating a presentiment. Now, without meaning to claim for these memoranda, rapidly thrown together and unrevised, the highest order of intellectual or rhetorical excellence, we have no hesitation in saying, that they are demonstrative of uncommon powers. That which opens the volume, although the composition of a mere boy, exhibits a facility of Scripture reference and exposition, a clearness and fulness of arrangement, with an accuracy and richness of theological sentiment, that would do credit to the close, instead of the commencement of a ministerial career. And there is, moreover, a steady and decided improvement manifest throughout this series of sketches, which indicates a reflective power not usually characteristic of minds so buoyant and elastic as Spencer's. It was much to possess this power, but it was still more, situated as he was, to have cultivated it. He was at the height of popularity; preaching incessantly, shifting from place to place, sought after by all; and this during the very time which should have been spent closely and exclusively in his study, to make up for early disadvantages. It may be that he was more usefully employed, but, in an intellectual view, he

was not fairly dealt with ; and it is this which has excited our surprise, and enhanced our admiration of the man who, amid such disadvantages, could do so well. Had he been spared to feel his ground more firmly, to make a correct estimate of his own excellencies and defects, to grapple resolutely with his difficulties, to enrich, by deep and consecutive thought, aided by close and persevering research, a mind already gifted with noble faculties, it is impossible to say how far he might have gone.

It would not be fair to exhibit as specimens of these draughts, detached paragraphs or sentences ; they have not received the necessary elaboration for such a dismembering process. We shall take, therefore, without any very careful selection, a larger portion as an average sample of these compositions.

‘ I. We will establish the fact, that the gospel does produce the most salutary effects on the mind and deportment.

‘ We mean to say, that the gospel, by its holy power, produces a radical, a total change ; that it forms us new creatures in Jesus Christ ; and makes us partakers of a divine nature : the members of the body, and the faculties of the soul, are alike affected by its blessed influence ; that tongue, which was once an unruly member, full of deadly poison, now tells the wonders of redeeming grace ; those eyes, that were once evil and full of adultery, are now turned to heaven with pious adoration, or gushing with tears of penitence for sin ; those ears, which before could listen to nothing but what was sinful and depraved, are now opened to attend to the things of the kingdom ; the hands are lifted up to God in prayer ; the lips praise the name of Jesus. That heart, which was once a cage full of unclean birds, is now a temple for God to dwell in, through the eternal Spirit. When the power of the gospel is experienced in the heart, the obstinate become mild ; the self-willed, submissive ; the careless, thoughtful ; and the dissolute, holy. It is not enough that the gospel enlightens the judgement, and elevates the affections, but it must do more ; it must transform both soul and body into the image of Christ, and thus affect the temper and the conduct ; and that it does this, may be proved—from the design of God,—and the testimony of example. Learn that the gospel produces a holy effect upon the disposition and deportment of mankind, —

‘ 1. From the design of God.

‘ Jehovah determined to accomplish, by the inspiration and diffusion of the gospel, what the law could not do, in that it was weak : he chose it to be the grand means of turning men from darkness to light, and from the power of sin and Satan to God. He ordained it to be the sword of his Spirit, that should slay our corruptions ; the rod of his strength that should rule in our hearts ; and the noblest display of the power of God, in raising us to a high elevation of mental and moral excellence. He resolved in his eternal mind, that his word should heal the nations of the deadly plague of sin, and clothe the people in the garments of purity. Then, surely, the purpose of the Lord must stand, and he will do all his pleasure, because he wisely



determined that it should be so ; therefore his gospel powerfully influences the temper and conduct. This may be also seen—

‘ 2. By the testimony of example.

‘ Let those who have received the gospel in the love of it, be viewed by us as a long cloud of witnesses to its truth and divine effects ; for into what heart has it darted its influence that has not, from being obdurate and hard, become tender and susceptible ? Who is there that firmly believes the gospel testimony, that does not adopt a different line of conduct from that which is pursued by the children of disobedience ? Through the power of the gospel, those who were cruel and profane, as Manasseh, like him begin to seek the Lord their God, and repent with full purpose of heart. Those who were as extortionate as Zaccheus, when the salvation of the gospel comes to their ears and their hearts, like him feel a spirit of pure benevolence to the world, and love to Him, who caused his grace to abound much more than sin. Those who persecuted the saints, like Saul of Tarsus, when the light of the gospel shines into their souls, throw down the weapons of hostility to Christ and his chosen, and determine to war a good warfare under the protection of the Captain of salvation. When all other attempts at reforming the character have failed, the gospel has gloriously succeeded. It has taught the liar to become sincere ; the intemperate to become sober ; the proud to become humble ; the wanton to become chaste ; and the self-righteous to submit to the obedience of faith. Yea, am I not addressing some who glory in the thought that they are trophies of its power, and who stand in the church of Christ as monuments of its grace : though ye were sometimes foolish and disobedient, the time past of your life has sufficed you, wherein to have wrought the will of the Gentiles ; and you now desire to serve God in all holiness and righteousness. What, though I might, after I had mentioned some of the slaves of sin, say, “ And such were some of you ; ” yet I rejoice that I am able to add, “ but ye are washed, but ye are justified, but ye are sanctified, in the name of the Lord Jesus, and by the Spirit of our God ; ” and therefore you display the influence of the gospel, in your temper and conduct.’ pp. 264—267.

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‘ And are these the triumphs of the gospel ? Does it indeed produce so divine a change in the moral world ? Then surely it is worthy of its Author ; of him, “ for whom are all things, and by whom are all things.” Is it any disgrace to the wisdom that devised it, or the love that gave it to the nations ? No : for in the gospel God has declared the glory of all his perfections, and particularly does his holiness shine in it with radiant lustre.

‘ Is it the tendency of the gospel to refine and exalt the character ; to make the temper and conduct such as God requires ? Then who would not long for its general diffusion ; who would not exclaim with ardour, “ Fly abroad, thou mighty gospel ? ” Who would not love those noble institutions which have in view its wider circulation, and which God has honoured for the conveyance of its blessings to the children of men ?

‘ But oh ! are there not many who profess to love the gospel, and to

feel its power, who are filled with envy, malice, and all uncharitableness? Yes, there are! But oh! thou blessed Jesus, are these thy disciples? Most glorious gospel! are these the men in whose hearts thy truths have made a deep impression? The Saviour and the gospel alike disown them: and, "Depart from me, I never knew you," will hereafter be uttered to them by God the Judge of all.

'I dare not persuade myself to leave this pulpit, without asking my hearers, What has the gospel done for you? In the presence of God and all his holy angels, I would put this question to you, and leave you with all solemnity to consult God and your own consciences on the subject. But oh! do remember, that you may hear the gospel; you may avow your attachment to it; you may liberally support its interests; and yet die, after all, without experiencing its blessings, and have a neglected gospel rise up in judgement against you, to aggravate your condemnation.

'Here, however, allow me to turn from man to God; suffer me to express my wishes for all who compose this congregation; and, looking around you, permit me to say to the God of purity and the God of the gospel, "Sanctify them all through thy truth; thy word is truth." ' pp. 271, 272.

The interest of the volume derives no accession from the preface: it should have taken a higher tone, in speaking of the sermons to which it is an introduction; it is too brief; and it is, moreover, interlarded with very singular phraseology. We are told of '*Mr. Spencer's watery translation to a better world*;' and it is intimated, that

'he left our world in the spirit of' one 'of his favourite verses.

' "Since none can see thy face and live,  
For me to die is best;  
Who would not into Jordan dive,  
To land in Canaan's rest?" '

The writer of these odd expressions, strange in themselves, and stranger in their application, must have very confused notions concerning the limits which separate the solemn from the ludicrous.

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Art. VI.—*The Character and Offices of Christ illustrated by a comparison with the Typical Characters of the Old Testament.* By the Rev. John Crombie, A.M. Minister of St. Andrew's Scotch Church, London. 8vo. pp. 468. London, 1827.

THE Volume before us comprises a series of Discourses delivered by the Author to his congregation at a Tuesday evening Lecture, and according to the account given by him in his dedication, were very hastily composed. It is unnecessary for us to describe the complexion of the Preacher's sentiments,

as the title itself will indicate to our readers the evangelical quality of the doctrine which pervades these pages. Mr. Crombie uses a copious and pleasing diction, and he manifests a devout spirit in the treatment of the several subjects which he has included in his comparison. The judicious reader of these discourses, however, will not always, we think, be gratified with proofs of the Author's judgement.

'The subject of the Discourses,' the Author remarks, 'has been but seldom discussed.' He refers, we suppose, to the popular mode which he himself has adopted of comparing particular qualities, and enlarging on the agreements and disagreements which may be supposed to be presented in respect to them, in the history and characters of the persons who are selected as his examples of religious and moral excellence, or between whom important resemblances may be discovered. Of regular series of discourses of this kind, there may not be many instances; but Dr. Hunter's "Sacred Biography" is a well known publication, which we should class among productions in this department, and which the Author, who notices only Mr. M'Ewen's book, overlooks. The subject has, however, been very amply discussed, since there is a multitude of writers who, in almost every variety of form, from Origen's time to the present, have made Allegorical interpretations of Scripture the topics of discussion. Typical Theology is a department of sacred literature which abounds with expositors, though it presents but few instances of successful attempts to overcome its difficulties and to illustrate its principles. Successive writers have been acute in perceiving the faults of their predecessors, and have very largely rejected their interpretations, without suspecting that their own were to be pronounced erroneous by those who followed them in the same kind of employment. Thus, we find the present Author stating, that, of typical characters enumerated by several theological writers, he has rejected many, and has supplied what he considered as omissions in their catalogues. This branch of theology is very inviting to divines of warm imaginations, who find, in its several particulars, subjects on which to exercise their fancy, and to display their ingenuity. No division of *exegesis* is more remarkable for the want of sobriety and sound criticism, than this, not excepting even prophecy, which has been so greatly abused in the hands of intemperate and unskilful writers, whose stubborn dogmatism forms the most striking contrast with the humility of their professions, and with the character of serious inquirers, that can well be imagined. Mr. Crombie, indeed, is not chargeable with faults of this nature: if we question the ripeness and accuracy of his judgement, we never find him wanting in the qualities which become the serious and humble instructor.



In deciding on the typical character of the historical facts and eminent persons of the Old Testament, the Author has proceeded, in the rejection of the interpretations which he has discarded, on the ground, that they had not received 'the testimony of the Divine Spirit.' This reference to the authority of Scripture, as supplying the only safe and proper rules of ascertaining relations between the subjects compared in the several discussions in this series of discourses, is very correct, and has only to be carefully and consistently applied, to guide the writer to accurate conclusions. An acknowledged rule, however, is not always honoured in the practice of those who admit its utility, and make it the measure by which they try the productions of others. These discourses of Mr. Crombie will, in many instances, when judged by his own rule, be submitted to a test which will detect their want of correspondence to the only means of determining the truth of the representations which they contain. He has, in many cases, supposed typical correspondence, where no information is conveyed to us in the Scriptures of such a relation. His own rule excludes mere resemblances, and refers the relation of type and antitype to design. But, in his treatment of the subjects which he brings into discussion, the proof is wanting, that the earlier was an intended pre-figuration of the latter. And thus, the rule of interpretation is resolved into the imagination of the writer. The testimony of the Divine Spirit is required by Mr. Crombie as essential to determine the typical relations of the old Testament. Yet, in the following passage of his 'Introductory Discourse,' he appears to censure with some severity the very rule which he had previously represented as the only approveable one, and for a want of conformity to which, he had rejected some interpretations of passages in the Bible.

'Let us next inquire, by what test these ancient *types* and *shadows* of the Saviour are to be tried, that we may not fall into error, either by accepting as typical that which is not ; or, by refusing as such, that which is. We have the more need to be cautious in this matter, because an almost invincible prejudice hath been conceived, in the minds of many, against the allegorical interpretation of Scripture, in consequence of the imprudent and intemperate zeal with which it has sometimes been pursued by well-meaning, but injudicious and imaginative men. To search every where, even in the plainest narratives, for spiritual allusions, and to change the external appearance of every passage by the enchantment, as it were, of mystical explanations, is neither wise nor profitable ; hath often given occasion to the enemy to blaspheme ; and can tend but little to promote the acceptable worship of Him who would be worshipped in *spirit* and in *truth*. The consciousness of this fact has led others to the contrary extreme ;—to reject every thing in the Old Testament as typical, which is not expressly declared to be so in the New : an extreme which, if it is at all less injurious to

the cause of religion, is however apt to become more hurtful to the individual who has run into it. For, while a tendency to the former excess argues a soul that loves Christ, and that seeks, in every place and on every occasion, to find him; the other indicates a soul sunk in slothfulness, and slow to believe; which dissevers the Old Testament as much as possible from the New, divesting it of its spirituality, and depriving it of its Christian tendency.' pp. 16, 17.

But nothing can be more plain, than that either the New Testament must supply the interpreter with the knowledge of typical relations, or that he must be furnished with the means of determining them apart from its authority. And Mr. Crombie, in a subsequent page, assumes as a directory to the proper mode of allegorical interpretation, the rules: 1. That there be a resemblance between the type and the antitype; and 2. 'That this resemblance is not merely casual, or the child of fancy, but actually intended by the Holy Ghost.' We have, then, rule, and no rule. But let us advance to the comparison which the Author institutes between the characters sustained by the persons who are selected by him from the Old Testament, and the character and offices of Christ. In the third Discourse, the following are the first three particulars illustrated by the Writer in treating of 'Abel and Christ.' 1. The import of Abel's name may be justly considered a figurative prediction of several circumstances in the humiliation of Christ. 2. Abel was a type of Christ in his worldly calling. 3. Abel, *envied* and *slain* by his brother, was a type of Christ, *hated* and *crucified* by his countrymen. Now, who can say that there is, in these particulars, the *nexus* that the Author considers as indispensable to prove the existence of a type? Who can soberly assent to the doctrine, that, in the name given to the second son of Adam, the humiliation of Christ was at all prefigured? The name signifies vanity, or emptiness; and was given, not to designate any qualities in the character of him to whom it was applied, but to express the disappointment of Eve his mother; and therefore, not describing the character of Abel, it could have no reference to that of Christ. So, in respect to the second article of the comparison, there is not the shadow either of proof or of probability, that the worldly calling of Abel had the remotest reference to the character which our Lord so frequently represents himself as sustaining, that of 'the good shepherd.'

There is no end to such a method of adapting circumstances to each other, as is practised by Mr. Crombie in the Discourse before us; and we are only surprised that, with such a facility of accommodation, the examples of typical characters are not much more numerous than we find them, since they depend, according to the specimens before us, so much on the exuberance of the Author's fancy. It might not be a very formidable task,

to fill up an entire volume with the reflections to which even the history of Abel might afford the occasion. But the most finished example of the Author's ingenuity, is the twelfth of these Discourses, 'Samson and Christ,' in which he points out 'those circumstances wherein this judge of Israel may justly be considered typical of the Saviour of men.'

We will not further try the patience of our readers, by adverting more particularly to the faults of this work, and the injudicious treatment of sacred subjects with which its Author is but too evidently chargeable. A Christian minister's obligation to promote the edification of his hearers, is not satisfactorily fulfilled by his simply furnishing them with serious reflections and pious remarks; the connection in which he presents them, is also to be considered. Mr. Crombie himself admits, that the treatment of sacred subjects may be so conducted as to be 'injurious to the cause of religion;' and mystical explanations are represented by him as, in several cases, neither wise nor profitable. It is not, indeed, likely that he will allow the application of these remarks to his own Discourses. We should be glad if there were no just reasons so to apply them. But, if the volume before us be not replete with fanciful resemblances, and with all the faults which its Author attributes to 'well-meaning, but injudicious men,' certainly, our acquaintance with theology would fail to supply us with one which could with any propriety be considered as subject to his censure. Such a mode, however, of improving the narratives of Scripture as the following, is highly interesting and edifying, and we therefore lay the passage before our readers with pleasure: it is the conclusion of the Discourse on 'Joseph and Christ.'

'Many useful and important lessons might be derived from this subject: we must confine our attention to a few.—The Patriarch's conduct affords a pattern of *fidelity* and of *clemency* well worthy of our imitation. In every condition of life, in the extremes of human fortune, his FIDELITY remained unshaken, although it was often severely tempted. Neither could the pressure of poverty urge him to purloin the property, nor could the distractions of wealth and power induce him to neglect the interests of his master. Fidelity, diligence, and zeal, equally distinguished the bond-slave of Potiphar, and the prime minister of Pharaoh. Nor was it in those matters only which were open to private or to public inspection, that he was faithful, but in those also which were done in secret, where no human eye could see him: for it was not a mere sense of worldly honour that restrained him from dishonesty, but a heartfelt sense of duty which secured his integrity: his answer to every temptation was—and let it be ours also—*How then can I do this great wickedness and sin against God?*—His CLEMENCY was equally remarkable, and deserves no less our attentive consideration. We read of the wrongs which he endured; but history has had nothing to record of any revenge that he took. While he suf-



ferred from the cruelty and injustice of enemies, he never repined ; and when raised to authority, and these enemies were in his power, he punished not, but forgave. How readily did he pardon, nay, even hasten to comfort his envious and spiteful brethren ! and although for a time he seemed to act otherwise, it was evidently an act of violence to his own feelings, while it was most probably designed for their good, and with the intent that the prediction of Heaven should be fulfilled. His whole temper and conduct were kind, and gentle, and forgiving ; and, as he did, *let us go and do likewise*. Nor let us forget how strongly we are bound to the exercise of fidelity and forgiveness, seeing we have not only the pattern of this good man before us, but also the perfect example and the *new commandment* of Him whom Joseph typified, and whom we profess to serve, to honour, and obey.

Further, the experience of Joseph is calculated to yield us COMFORT amidst the calamities of life, and especially amidst our sufferings for righteousness' sake. To them who wait patiently under the Lord's afflicting hand, he will cause light to arise out of darkness, and good out of evil. The very sufferings of Joseph were rendered the means of conducting him to happiness and honour ; the Captain of Salvation was himself made perfect through suffering ; and to the Christian also, "though no chastening for the present seemeth to be joyous, but grievous, nevertheless, afterward it yieldeth the peaceable fruits of righteousness." Pretended friends or avowed enemies, and Satan with his temptations, or the world with its allurements, may labour to obstruct the progress, and to vex the soul of the believer, but even this will ultimately turn to his advantage ; *for we know that all things work together for good to them that love God*. Let the Christian then, who is an Israelite indeed, even rejoice in tribulation ; taking encouragement from the fate of those who have gone before him in the path of trial, but are now inheriting the promises ; remembering Joseph who was taken from prison to stand beside the throne, and even the Saviour himself, who, for the suffering of death, was crowned with glory ; and being assured that the trial of his own faith, also, *will be found unto praise, and honour, and glory, at the appearing of Jesus Christ.*

p. 216—218.

*O si sic omnia !*

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Art. VII.—*The Portraiture of a Christian Gentleman.* By a Barrister. 12mo. pp. 231. Price 6s. London, 1829.

OUR first glance at this "Portraiture," did not prepossess us in its favour. The book has all the appearance of having been written hastily, under the influence of some ecclesiastical, and much political prejudice ; and it happened that the most decided evidences of this feeling were among the earliest passages which met our eye. A fairer examination, however, has satisfied us of the good intention and spirited execution of the essay. In its happier portions, it has sometimes reminded us of Burke ; and we have occasionally met with paragraphs which,

with a little of the quaintness characteristic of the old English school, exhibit much of its eloquence and vigour. The book ought to be popular, for it is clever, interesting, and calculated to do good; and so far as our recommendation may aid its circulation, we very cordially give it, while we as freely express our regret, that a sounder discretion was not exercised in some of the illustrative details. We have no objection to the exhibition of St. Paul as the scriptural model of a Christian gentleman: the example is unexceptionably selected, and skilfully set forth. But when George the Third is ostentatiously put forward as a pattern among kings, we are constrained to say, that, admirable as were many parts of his character, and consistent as was his deportment amid seductive circumstances, we cannot go the unhesitating lengths of the panegyrist; we cannot forget the American War, nor are we prepared to rank a forward patronage of the theatre among Christian virtues. In the instance of Mr. Pitt, again, we have a proof of the warping effect of partiality, in a most reluctant abandonment of the attempt to hold him up as the 'exact model,' only 'because his country, 'with its engrossing cares, borrowed too much from the concerns of the soul.' We tell the 'Barrister,' that his Christian standard must be miserably low, when it permits this poor truckling to his political idolatries. We shall not challenge the broad assertion, that the 'private life' of that statesman—whether a wise or a weak one, we will not decide—'would bear inspection:' the indiscretion of a partizan gives no license for light exposure of the frailties of the dead. But when we are told of the 'Christian complexion of that minister's mind,' we turn in wonder to Scripture for a definition of Christianity. When we hear of his 'restoration of the revenue,' and his 'permanent system of finance,' we involuntarily think of his wild and wasteful expenditure, of the sinking fund, and the national debt. When we read of his 'settlement of Ireland,' we admire the unconscious sarcasm of the phrase. When we are expected to venerate his memory for the 'part' he took 'in the slave question,' we ask why was its termination delayed so long, and reserved at last for another and more cordial intervention? And when, finally, we are called upon to consider all these things as illustrating 'the Christian elevation of his mind,' we have no alternative but to wonder at the perversion of intellect which can thus make the precise qualities and circumstances that a wiser panegyrist would throw into shade, the subjects of impassioned eulogy. In the same spirit of extravagant encomium, we are told of Mr. Perceval, that he was 'unrivalled in fervid debate,' and that he 'presented the single instance of a great statesman formed out of the practised lawyer.' These headlong absurdities are the more striking from the talent which

the Writer displays in the delineation of character when he stands on fair and even ground.

‘It would be impossible, apart from enthusiasm, to admit that the age of Elizabeth, or of her immediate successor, presents us with a model of a Christian gentleman, composed of the constituents which really belong to that character. Two men indeed there were of Elizabeth’s court, Sir Philip Sidney and the Earl of Sussex, in whom Englishmen delight to trace the lineaments of this graceful conformity and happy combination. But in Sir Philip Sidney, the ingredients were disproportionately mixed. The flavour of the gentleman predominated: he was a gentleman rather after the prescription of the world, than after the Christian exemplar. Yet, such was the beauty of his life, and the heroism of his death, that, if the gentlemanly half of him was not sufficiently under the control of his other and better half, yet, the grand total and sum of his perfections were such that the heart fondly declines to dwell upon the corrections and distinctions which the judgement suggests.

‘The Earl of Sussex was still nearer the fulfilment of the true requisites of the Christian gentleman. History records nothing of him that is not in agreement with that character: and such we might probably have announced him to have been, had he stood nearer to our own times, so as to exhibit himself under a greater variety of aspects, and especially in one more natural and ordinary; but we see him only through the vaporous atmosphere of a court, and know him only in his great concerns. In all that we do see of him, the gentleman and Christian appear to have been combined; and upon the whole, it may be said with some assurance, upon the strength both of what he did and what he did not in the midst of intrigue, detraction, adulation, and ambition, that English history has hardly proposed to imitation a better man.’—pp. 5, 6.

The following paragraph is fraught with wise monition, conveyed in beautiful language. Why could not the Writer give us this ‘better part’ untainted by the miasma of the political fever?

‘Prayer flourishes and grows in beauty like a flower in a state of domestic culture. It has a small beginning, but a bright consummation: it is cradled in the clod, but crowned in the sunbeam. To accomplish it well, we have often to begin it ill, that is, as we can, in the midst of retardments and avocations; if not holily, yet humbly; if not with the unction of Divine grace, at least with a full feeling of human depravity; if not with assurance of success, at least with the conviction of need; finding the strongest motive to prayer in the weakness of our efforts to pray. Prayer thrives with repetition. All can try; all can ask; all can kneel; and most idle and dangerous it is, to trust to anticipating grace, or to wait in expectation of gratuitous mercy, without putting forth such natural strength as we possess, in confessing inability and imploring succour. The holy will, the sanctified wish, the steady purpose, are of the free bounty of God to impart; but to do the act of prayer with humble endeavour; to do it



with exemplary frequency; to avow a sinner's concern for his soul, and to supplicate forgiveness, are simple doings within the competency of miserable flesh; duties which humanity is a debtor to perform, and from which beginnings we may mount on the promises of Scripture to that high and "holy hill," where our Maker will shed the dew of his blessings on all sincere suppliants.—pp. 12, 13.

Much valuable sentiment and seasonable warning, and much eloquent appeal will be found in these pages; and we shall be glad to meet the Writer again under circumstances more favourable to calm and commendatory criticism.

Art. IX. *All for Love; and the Pilgrim to Compostella*. By Robert Southey, Esq. LL.D. Poet Laureate, &c. 12mo. pp. 222. Price 7s. 6d. London, 1829.

AS the learned Author seems himself to regard these two metrical tales as poetical trifles which he would not have put forth, had he any thing better in his portfolio, we may waive any formal or rigid criticism of the contents of the volume. In fact, though late composed, they may class with his earlier compositions. The argument of the first poem is taken from a life of St. Basil; and the legend is given, in the original Latin, together with much learned lumber, in the Notes. Eleëmon, Proterius's freedman, has madly fixed his heart upon Cyra, his master's daughter; and, despairing of success in his suit, he applies for aid to a wicked sorcerer, at whose instigation he consents to sell himself to the Prince of the Power of the Air. It is necessary, however, that he should repair to the court of the Prince of Darkness in person, to sign and deliver the bond; and, as conveyances are always plying, he has only to call a coach. A bold deed; but—

‘ A courage not his own he felt,  
A wicked fortitude,  
Wherewith bad influences unseen  
That hour his heart endued.

‘ The rising moon grew pale in heaven  
At that unhappy sight;  
And all the blessed stars seem'd then  
To close their twinkling light;  
And a shuddering in the elms was heard,  
Tho' winds were still that night.

‘ He call'd the Spirits of the Air,  
He call'd them in the name  
Of Abibas; and at the call,  
The attendant spirits came.

- ‘ A strong hand which he could not see,  
Took his uplifted hand ;  
He felt a strong arm circle him,  
And lift him from his stand ;
- ‘ A whirr of unseen wings he heard  
About him every where,  
Which onward, with a mighty force,  
Impell’d him thro’ the air.
- ‘ Fast thro’ the middle sky and far  
It hurried him along :  
The hurrican is not so swift,  
The torrent not so strong :
- ‘ The lightning travels not so fast,  
The sunbeams not so far.  
And now behind him he hath left  
The Moon and every Star.
- ‘ And still erect, as on the tomb  
In impious act he stood,  
Is he rapt onward, onward, still  
In that fix’d attitude.
- ‘ But, as he from the living world  
Approached where spirits dwell,  
His bearers there in thinner air  
Were dimly visible ;
- ‘ Shapeless, and scarce to be descried  
In darkness where they flew.  
But still, as they advanced, the more  
And more distinct they grew.
- ‘ And when, their way fast-speeding, they  
Thro’ their own region went,  
Then were they in their substance seen,  
The angelic form, the fiendish mien,  
Face, look, and lineament.
- ‘ Behold, where dawns before them now,  
Far off, the boreal ray,  
Sole day-light of that frozen zone,  
The limit of their way.
- ‘ In that drear calm of outer night,  
Like the shadow or the ghost of light,  
It moved in the restless skies ;  
And went and came like a feeble flame  
That flickers before it dies.
- ‘ There the fallen Seraph reign’d supreme,  
Amid the utter waste :  
There on the everlasting ice,  
His dolorous throne was placed.’

Eleëmon was not the first who had effected this north-west passage; but we know not what Capt. Parry will say to the Poet's political geography, which assigns the Pole to the Powers of Darkness. The North, however, was a point from which, according to the notions of olden time, only ill winds blew; and Dr. Southey might have enriched his note by citing a gloss of one of the fathers—St. Ambrose, if we recollect right—on the words, “On the sides of the North”. The origin of this strange fancy, it would be curious to trace out. We pass over the interview of Eleëmon with the Fallen Seraph, and wish that the Poet had passed it over too. Satan is, consistently enough, exhibited as a liar, in telling the youth:

‘Nor have I tempted thee.’

And words are put into his mouth, equally worthy of the speaker:

‘Yes, of all human follies, love,  
Methinks, hath served me best.  
The apple had done but little for me,  
If Eve had not done the rest.’

Had Lord Byron written these lines, Dr. Southey would have deemed them profane.—To proceed with our tale. Eleëmon, having signed and sealed the bond with a drop of his heart's blood ingeniously abstracted by a magical reed,—returns, we suppose, the way he came; and on the very morning that Cyra was to take the veil, her purpose, and that of her sterner father, are miraculously changed by a dream, in which Eleëmon appears as the bridegroom, and the nun elect is transformed into a bride. The news excites no small astonishment, and some scandal; but the Church is very accommodating, and the marriage takes place with all suitable pomp. Twelve happy years roll on,—happy to Cyra at least; but her husband had good reason for feeling ill at ease whenever he thought of his unlawful bargain. He keeps his own counsel, however, till, at length, Proterius dies, and his ghost lets Cyra into half of the secret, who, of course, soon extorts the other half.

‘She seized him by the arm,  
And hurrying him into the street,  
“Come with me to the Church” she cried,  
“And to Basil the Bishop's feet!”  
‘The Bishop crossed him on the brow,  
And crossed him on the breast;  
And told him, if he did his part  
With true remorse and faithful heart,  
God's mercy might do the rest.’



'Alone in the holy relic-room  
Must thou pass day and night,  
And wage with thy ghostly enemies  
A more than mortal fight.'

Thus be-crossed, and backed by the prayers of St. Basil and Cyra, he proves, of course, a match for his creditor, who does not fail to obtain notice of his fraudulent intention, and lays an attachment to his person. In the legend, the penitent is left forty days and nights to contend with the Powers of Darkness in the Relic Chamber; but the Poet has taken the liberty to make it the work of only twenty-four hours to perfect the penance. In a note, we are reminded, that the efficacy of similar penances, is still a doctrine of the Romish and Hindoo doctors; although, in Mexico and some other places, they manage matters occasionally very easily. But while Dr. Southey enjoys a Protestant laugh in his notes, he is somewhat too good a Catholic in his text; and we cannot but wish that he had been a little more, or a little less in earnest. What he really means, it is hard to say. If he seriously designs to inculcate, as by a parable, the efficacy of repentance and the power of prayer, it is a pity that he should have ventured so near the borders of the ludicrous in the management of his tale; and if he meant to ridicule the Romanist doctrine of penance, and to give us a specimen of the absurdity of the monkish legends, it is still more to be deplored and deprecated, that he should have tied the living doctrine to the dead and corrupt dogma, and have violated the sacredness of Scriptural truth in the attempt to expose the counterfeit. The reader takes up the poem expecting to be amused, and he is not disappointed as to the poet's purpose. He finds, at the very outset, the Devil arrayed in the softened colours and graces of poetic fiction,—his seat and agency far removed from the world of real life, into a shadowy creation. And the whole poem turns upon the lawyer-like skill of St. Basil in defeating the Prince of Darkness at law, in open court, by proving the bond to be first illegal, and next, virtually cancelled, not so much by the sacrament of penance, as by that of the culprit's previous marriage! The Arch-fiend is represented as out-generalled and cheated, which is, of course, a very pleasant affair. But, mixed up with this, are truths of the most serious and momentous import, and the language of the New Testament is unscrupulously employed to give effect to the Poet's representation. Thus, to the question put by St. Basil,—

' "Dost thou believe," he said, "that Grace  
Itself can reach this grief?"

the supposed penitent is made to answer, in a most revolting

and profane mis-appropriation of the confession and prayer, 'Lord I believe! help thou (St. Basil!) mine unbelief!' 'The Bishop then crossed him,' &c. A still more flagrant instance of the irreverent use of Scriptural citation, occurs in the midst of St. Basil's colloquy with the imaginary Arch-fiend:

- ‘ The Covenant of Grace,  
That greatest work of Heaven,  
Which whoso claims in perfect faith  
His sins shall be forgiven !
- ‘ Were they as scarlet red,  
They should be white as wool ;  
This is the Almighty's covenant,  
Who is all merciful !’

Now we firmly believe, that nothing could be further from Dr. Southey's intentions, in these doggrel lines, than to burlesque Scripture, or to excite feelings of irreverent levity. He could not so far forget his character as the champion of 'The Church', and wantonly trifle with his fair credit, as to be designedly irreligious. We believe he meant to exhibit his own orthodoxy; and, without affecting candour, we can believe, that he thought to do the cause of Truth service, by interweaving these solemn doctrines with his rhymes. Still, among pious persons, there can, we think, be but one opinion as to the gross impropriety and irreligious tendency of this worse than apocryphal intermingling of the true and the false, the awful and the ludicrous. And the excuse for the Author must be found in that mental peculiarity which is, perhaps, the result of luxurious intellectual habits, that have enfeebled his judgement, and seemingly induced a state of mind analogous to the strange cerebral affection that disqualifies the patient for discriminating between the spectral and the real. Fictions and realities are so harmoniously blended in his imagination, that he is unconscious of their essential incongruity; and the improprieties he commits, are the result of hallucination.

The second tale might seem, however, to shew, that Dr. Southey can sometimes be honestly facetious and innocently playful. A man who has always a ready laugh, and a man who never laughs, are both to be avoided. We like this second tale, because it aims at nothing higher than to amuse, at the expense of the votaries of St. James of Compostella of olden time, and the equally credulous believers in Romish miracles in our own day. It is a 'genuine legend,' found in the *Acta Sanctorum*; and although its absurdity renders it only fit for the nursery in this country, elsewhere it may still be deemed worthy of the chair. It is a story, not of a cock and a bull, but of a cock and a hen, which were miraculously restored to life,

whiteness, and feathers, after they had been killed and cooked, for the purpose of establishing the innocence of an unfortunate young man who had been unjustly gibbeted, and as miraculously dealt with on the part of Saint James. We shall make room for the Author's jocose description of this more than Ovidian metamorphosis. The mother, on discovering her son Pierre alive and well on the gallows, after hanging there for eight weeks, waits on the alcaide to beg that he may be taken down. The judge, who is just sitting out to dinner, receives her tale with incredulity heightened by hunger.

“ Think not,” quoth he, “ to tales like these,  
That I should give belief!  
Santiago never would bestow  
His miracles, full well I know,  
On a Frenchman and a thief.

‘ And pointing to the Fowls, o’er which  
He held his ready knife,  
“ As easily might I believe  
These birds should come to life !”

‘ The good Saint would not let him thus  
The Mother’s true tale withstand ;  
So up rose the Fowls in the dish,  
And down dropt the knife from his hand.

‘ The Cock would have crowed if he could ;  
To cackle, the Hen had a wish ;  
And they both slipt about in the gravy  
Before they got out of the dish.

‘ And when each would have open’d its eyes,  
For the purpose of looking about them,  
They saw they had no eyes to open,  
And that there was no seeing without them.

‘ All this was to them a great wonder ;  
They stagger’d and reel’d on the table ;  
And either to guess where they were,  
Or what was their plight, or how they came there,  
Alas ! they were wholly unable :

‘ Because, you must know, that that morning,  
A thing which they thought very hard,  
The Cook had cut off their heads,  
And thrown them away in the yard.

‘ The Hen would have prank’d up her feathers,  
But plucking had sadly deformed her ;  
And for want of them she would have shivered with cold,  
If the roasting she had had not warm’d her.

‘ And the Cock felt exceedingly queer ;  
He thought it a very odd thing



That his head and his voice were he did not know where,  
And his gizzard tuck'd under his wing.

‘ The gizzard got into its place,  
But how, Santiago knows best :  
And so, by the help of the Saint,  
Did the liver and all the rest.

‘ The heads saw their way to the bodies,  
In they came from the yard without check,  
And each took its own proper station,  
To the very great joy of the neck.

‘ And in flew the feathers, like snow in a shower,  
For they all became white on the way ;  
And the Cock and the Hen in a trice were refl edged,  
Add then who so happy as they !

‘ Cluck ! cluck ! cried the Hen right merrily then,  
The Cock his clarion blew,  
Full glad was he to hear again  
His own cock-a-doo-del-doo ! ’

\* \* \* \* \*

‘ These blessed fowls, at seven years’ end,  
In the odour of sanctity died :  
They were carefully plucked, and then  
They were buried side by side.

‘ And lest the fact should be forgotten,  
(Which would have been a pity,)  
’Twas decreed, in honour of their worth,  
That a cock and hen should be borne thenceforth  
In the arms of that ancient city.

‘ Two eggs Saint Hen had laid, no more ;  
The chickens were her delight :  
A cock and a hen they proved ; and both  
Like their parents, were virtuous and white.

‘ The last act of the holy Hen  
Was to rear this precious brood ; and, when  
Saint Cock and she were dead,  
This couple, as the lawful heirs,  
Succeeded in their stead.

‘ They also lived seven years,  
And they laid eggs but two ;  
From which two milk-white chicken  
To Cock and Henhood grew :  
And always their posterity  
The self-same course pursue.

‘ Not one of these eggs ever addled,  
 (With wonder be it spoken !)  
 Not one of them ever was lost,  
 Not one of them ever was broken.

‘ Sacred they are ; neither magpie, nor rat,  
 Snake, weasel, nor martin approaching them :  
 And woe to the irreverent wretch  
 Who should even dream of poaching them !

‘ Thus then is this great miracle  
 Continued to this day ;  
 And to their Church all Pilgrims go,  
 When they are on the way ;  
 And some of the feathers are given them ;  
 For which they always pay.

‘ No price is set upon them,  
 And this leaves all persons at ease ;  
 The Poor give as much as they can,  
 The Rich as much as they please.

‘ But that the more they give the better,  
 Is very well understood ;  
 Seeing whatever is thus disposed of,  
 Is for their own souls’ good ;

‘ For Santiago will always  
 Befriend his true believers ;  
 And the money is for him, the Priests  
 Being only his receivers.

‘ To make the miracle the more,  
 Of these feathers there is always store,  
 And all are genuine too ;  
 All of the original Cock and Hen,  
 Which the Priests will swear is true.

‘ Thousands a thousand times told have bought them  
 And if myriads and tens of myriads sought them,  
 They would still find some to buy ;  
 For however great were the demand,  
 So great would be the supply.

‘ And if any of you, my small friends,  
 Should visit those parts, I dare say  
 You will bring away some of the feathers,  
 And think of old Robin Gray.’

Should any reader think seven shillings and sixpence too high a price for these two stories, he must be informed, that there is an elegant frontispiece by Westall and Finden, and an amusing olio of notes and illustrations. The volume is inscribed

to the Author's 'dear friend and sister Poetess, Caroline 'Bowles,' in some lines which express a salutary feeling,

'How frail the tenure of existence here.'

We should be unwilling to receive these lays as the Poet's last.

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Art. IX. *Biographical Sketches and Authentic Anecdotes of Dogs*.  
By Captain Thomas Brown. 12mo. pp. 570. Price 8s. 6d.  
Edinburgh. 1829.

WE are at some loss how to deal with this amusing book. It cannot be recommended to general reading, since some of the details, although important to breeders, are exceedingly disgusting in themselves. Neither is it likely to obtain so implicit a credence, as if a more severe criticism had presided over its compilation. There is altogether a want of discrimination about the work, which will interfere with its popularity; and this is the more to be regretted, because great and successful pains have been taken in the accumulation of facts, and some valuable additions are made to the great mass of evidence, in favour of the intelligence and affectionate fidelity of the dog. Many of the anecdotes, however, are curious only to those who have never observed the habits of this more than 'half-reasoning' animal; and some of them derive their originality merely from a want of attention to peculiarities which are every day before our eyes. For instance, there is a wonderful account, which has gone the round of the newspapers, of a speaking dog, who is said to articulate the word 'William,' in immediate address to a person of that name; and we are left to suppose, that the term is actually used by the animal, in its application to the man. That the syllables in question, or something very like them, are really emitted by the beast, we are the less inclined to doubt, because we have ourselves frequently heard similar sounds sent forth, much in the same way. We have the honour to be on exceedingly intimate terms with a half-bred poodle, of excellent sense and temper, but who has a great dislike to caresses long continued. If patted on the head, or stroked for more than a few seconds, he begins to move his lips; his tongue turns white; he shews his teeth; whines, or, in Captain Brown's phrase, 'treats the hearer with a gurring voluntary;' and at length, very distinctly articulates sundry words of one and two syllables, among which, 'well, well,' 'bang, bang,' are very plain, and 'William' equally so, though in a lower and more muttering tone. Luckily, as there is no 'William' in the family, there is no temptation to congratulate the dog on having studied



the enunciation of his name; and the affair resolves itself into involuntary movements of the larynx and tongue.

It is not often that we are in a story-telling humour, and now that we are in the mood, we will so far give way to it, as to venture a tale of canine freakishness, the meaning and moral of which we shall leave to others for explanation. A favourite cat and dog were at high romps in a room where a lady was sitting, whose attention was attracted by the gambols of the animals. At length, the dog ceased abruptly from his sport, and ran hastily out of the apartment, while his companion retired beneath a chair, and dropped into a quiet doze. After some time, he returned and looked eagerly about the room for his playmate, whom he soon spied out and dragged from her retreat, took up in his mouth, and again left the room. The singularity of these manœuvres excited the curiosity of the lady, and she followed the dog, who had fairly carried puss into the garden, and proceeding to the brink of a hole which he had dug during his previous absence, commenced the awful ceremony of burying her alive. The cat felt and expressed strong objections to this uncivil and unauthorized process; and her struggles reduced him to the necessity of employing one paw in the act of holding her down, while with the other he enacted the sexton: she was, however, too lithe and nimble to be managed by one pair of paws, and at last effected her escape.

One more anecdote, which we received from the lips of the friend to whom the circumstance occurred, and we have done with a sort of gossiping that we begin to feel rather *infra dig.* He was bathing in the river Lea, near Hackney, and having taken a deep plunge, was trying how long he could remain under water. While thus immersed, he felt his shoulder firmly seized by two formidable rows of teeth, and forthwith commenced a rapid and extemporaneous discussion of the question, whether sharks ever found their way up the Thames and its tributaries. A few seconds settled the point, for, on looking round, he saw the large benevolent eyes of a fine Newfoundland dog staring him full in the face. He rose to the surface, and suffered himself to be steered ashore by his new acquaintance, who expressed the utmost joy, and wagged his tail with much self-complacency, in the full conviction that he had saved a valuable life. After the requisite acknowledgments, our friend prepared to finish his bath; but, as often as he approached the bank for that purpose, the dog interposed in the most determined manner, shewed his teeth, and by a significant growl, intimated such a thorough-going opposition to the intention, that it was perforce abandoned.

There are not a few curious points of inquiry connected with these matters, that might have obtained more specific notice

than has been given them by Captain Brown. Both Toplady and Wesley maintained the immortality of beasts; and we have never heard any better argument against it, than the wise question, whether we thought that fleas and rattle-snakes would inhabit paradise. This, however, is a thesis on which we are not disposed to waste either time or ink; but, on the minor question, concerning the existence of the reasoning faculty in the domesticable animals, we have no misgivings whatever. We have witnessed, in dogs, actions quite impossible to be accounted for in any other way; at least, if putting fact to fact and drawing a just inference, be an exercise of reason. We could cite, too, facts that would go nigh to prove that these animals are capable, to a considerable extent, and independently of tone, looks, or gesture, of understanding conversation in which they are concerned. But for these investigations, this is not the place; nor shall we aid them by extensive extract from Captain Brown, a large portion of whose collectanea has been long familiar to the public. Among the anecdotes which are new to us, occurs the following from the communications of Sir Walter Scott.

“The wisest dog I ever had was what is called the Bull-Dog Terrier. I taught him to understand a great many words, insomuch that I am positive that the communication betwixt the canine species and ourselves might be greatly enlarged. Camp once bit the baker, who was bringing bread to the family. I beat him, and explained the enormity of his offence; after which, to the last moment of his life, he never heard the least allusion to the story, in whatever voice or tone it was mentioned, without getting up and retiring into the darkest corner of the room with great appearance of distress. Then if you said, ‘The baker was well paid’, or ‘The baker was not hurt after all’, Camp came forth from his hiding-place, capered, and barked, and rejoiced. When he was unable, towards the end of his life, to attend me when on horseback, he used to watch for my return, and the servant used to tell him, ‘his master was coming down the hill, or through the moor’; and although he did not use any gesture to explain his meaning, Camp was never known to mistake him, but either went out at the front to go up the hill, or at the back to get down to the moor-side. He certainly had a singular knowledge of spoken language.” p. 408.

The wood-cuts are, we have no doubt, faithful representations of the different animals, but we cannot speak highly of their execution.

Art. X. *Some Account of the Life of Reginald Heber, D.D., Bishop of Calcutta.* With a Portrait. 18mo. pp. 240. Price 5s. London. 1829.

**I**T is understood, that a detailed memoir of Bishop Heber's life is in the course of preparation by the person who knew and loved him the best. In the mean time, we venture to collect such scattered particulars as have been published by writers having access to authentic sources of intelligence, and present them in one connected view. In other words, this is a catchpenny compilation of scraps and extracts from the Bishop's Journal, the Notes to Clarke's Travels, the Quarterly Review, &c., hastily got up, in order to anticipate the authentic memoir which is announced to be in preparation. Of the fitness of the Writer to be the Biographer of Heber, the following paragraph will enable our readers to judge.

A sanguine spirit has gone forth thither (to the East), expecting ends without means—hailing the most equivocal symptoms as infallible signs of conversion—prompting replies to the listless heathen, and then recording those parrot-words as spontaneous tokens of grace. To every sentence which one of the Missionaries addressed to a man before him, covered with cow-dug, he received as an answer, “Nisam!” (most certain!) pronounced with great gravity, and accompanied by a sober nod of the head. “I was much cheered”, says the worthy teacher, “by his approving so cordially the doctrines of salvation”;—and if here the questions had ended, this man would have had as good a right to be enrolled among the lists of converted heathens as many more; but, *unluckily*, it was further asked, “How old are you?” “How long have you been Sunyasee?”—to which he replied, with the same emphasis as before, Nisam! Nisam!’ p. 91.

Whether the Writer has invented this story or not, is immaterial: the lie is in its application. How acutely pained would Bishop Heber have been, could he have foreseen the perverse use that would be made of his name and authority! How would he have shrunk from the fulsome and dishonouring praise that has been lavished upon his character, by some who have little claim to a kindred spirit, and who cherish his memory chiefly for what he was not! The bigot and the worldling would fain represent the good Bishop of Calcutta as such a one as themselves; and his example has been eagerly adduced as a model of Christian excellence, for the purpose of discountenancing the high-toned piety which he would have approved, and the evangelical labours in which, when on earth, he rejoiced to concur. If any thing could injure his memory, it would be the indiscreet and misjudging eulogies of his panegyrists. A writer in the Quarterly Review compares his death to that of Fletcher of Madely! What conceivable analogy was there between their careers or characters?



Art. XI. *Life of Mahomet.* Published under the Superintendence of the Society for the Diffusion of Useful Knowledge. 8vo. pp. 32. Price 6d. London, 1829.

**T**HE publications of a Society established under such high auspices, having on its committee the names of some of the most distinguished men of science and letters among our contemporaries, might seem to repel and defy the attempt to subject them to an anonymous court of criticism. It might be presumed, that nothing short of first-rate excellence would distinguish the compositions put forth under the Imprimatur of so illustrious a confederacy; that no job-work, no journey-work, no juvenile essaying or venerable prosing, would be allowed to find its way to the public with the accumulated sanction of such a chairman and vice-chairman, and so many noble lords and right honourable and learned personages. We should, indeed, have felt somewhat more assured of this, had the responsibility been less widely distributed,—we were going to say dissipated. Experience has sufficiently taught us, that large committees are very inefficient bodies,—feeble in council, and a most impotent executive;—in fact, little better than a pretence,—for what is the duty of so many, is the business of none. The name of one responsible editor would have given us stronger assurance that the works of the Society would be competently looked after, than the whole three columns of patronizing lords and gentlemen.

Nevertheless, we have taken it for granted, that the Library of Useful Knowledge is in every way worthy of its Society and its avowed object; and as to the series of scientific treatises which have appeared, we entertain no doubt that they will be found equally competent and popular. Hydrostatics, Mechanics, Heat, Navigation, Algebra,—these are branches of ‘useful knowledge’ which we could confidently commit to the care of the august body who have undertaken to render them accessible to the lower classes in the cheapest and plainest form. No one would undertake to treat of such subjects, who had not a respectable acquaintance with them; and the requisite qualifications are of a tangible and specific kind, easily ascertained. It is otherwise with such mixed subjects as come under the heads of history and biography. These may be, and frequently are undertaken by persons utterly unqualified to handle them; and at the same time, it depends absolutely upon the complex qualifications of the writer,—his literary competency, his veracity and impartiality, his correct views of moral and religious principles, his knowledge of human nature, and his means of information as regards the proper authorities, whether the performance

shall be entitled to the character of useful knowledge, or be something worse than useless.

Accident threw in our way the Number before us; and we regret to say, that, taking it as a specimen of the Society's historical and biographical labours, it would lead us earnestly to desire that they would leave such subjects alone. It is altogether a miserable performance, pompous, jejune, shallow, grossly inaccurate, and thoroughly irreligious. Part of it reads very much like a bad translation from some other language, or the English of a foreigner. The orthography of proper names is also foreign, and they are still more disguised by blunders, the credit of which must be shared between the Society's writer and the Society's printer. No Englishman who understood his mother tongue, would talk of 'living *by* the flesh and milk of camels,'—'of hills at a *small* distance from the coast,'—of 'water *less disgusting*'; or would have felt himself under the necessity of making the display of consonants contained in the following sentence:—

'All the schiechs who belong to the same tribe, acknowledge a common chief, who is called Schiech es Schuech, Schiech of Schiechs, or *Schiech el Kbir*.'

This mode of writing *sheikh el kebir*, or *kebeer*, must have been copied from Niebuhr, or some German work. But where did the writer find the names of Naja (for Nedjed), Yaman (for Yemen), Deyar Becr (for Diar Bekir)? Where did he learn that Arabia was anciently divided into the *Sandy*, the *Stony*, and the *Happy*? Or that Tehama was reckoned by the Arabians a distinct province? Among authorities pompously arrayed in the foot-notes, we find *Prideaux, Vie de Mahomet*. This is amusing enough, as it is evident the French-looking name of the worthy Dean has occasioned his being mistaken by this learned writer for a French author. No one who had a competent knowledge of the subject, would have referred to *Prideaux's Life of Mahomet* as an authority; nor was it necessary to display any authority for the statement to which the note is annexed, which is too trite and vague to derive any advantage from it. In a note at the end of the *Life*, evidently from a different pen, the value of *Prideaux* as an authority is thus estimated. '*Prideaux* will add little to our knowledge, *but* his book is not long.' We may say the same of the present publication. It will add nothing to useful knowledge, *but* it is not long, and the price is only sixpence. The fact is, however, that inaccurate works like the present, *take away* from knowledge; and the cheaper and shorter a bad work is, the greater the evil. This is not the only discrepancy between the '*Life*' and the '*Note*.' The author of the former recommends

the article 'Mahomet' in Bayle. In the latter, Bayle is not mentioned, but it is very properly stated, that the French writers of the eighteenth century are 'unsafe guides.' 'Their conclusions are generally well drawn from false data. So with 'Voltaire.' Bayle is no better authority than Prideaux.

What we have chiefly to complain of, however, in the present *Life of Mahomet*, is the exquisite coxcombry which the Writer displays in the attempt to sustain the character of a philosophical historian. The first twelve pages of the *Life* are occupied with Introductory matter, abounding with such mere *waddle* as the following.

‘ GOVERNMENT.

‘ The various provinces were split into small, independent states, possessing governments apparently different, though essentially the same. In some a single prince, in others, the heads of tribes, who were really a band of princes, ruled like the rajahs of Indostan, or the satraps of Persia, with despotic sway over the people within their dominion. To this dominion there was no check but the dread of insurrection: there were no established *forms in the government*, no certain and specified *laws*, by which it could be controlled; neither did the *manners* of the people serve to diminish its mischievousness. Insurrection was the only existing check; and did no doubt in part keep down the atrocities of these rulers; but be it remembered that in every stage of society misery to a lamentable extent may be produced before the people can determine to brave the difficulties and dangers of an insurrection. Still more completely to ensure the subjection of the people, these rulers seized upon the functions and powers of religion. The ruling men were invariably the priests of the people, the propounders of oracles, and the guardians of the temples and idols. The mysterious terrors of religion were thus added to the real dangers attendant on an opposition to the will of the governors. That will consequently was almost despotic. “ After the expulsion of the Jorhamites, the government of Hejaz seems not to have continued for many centuries in the hands of one prince, but to have been divided among the heads of tribes; almost in the same manner as the Arabs of the deserts are governed at this day. At Mecca an aristocracy prevailed, where the chief management of affairs, till the time of Mahommed, was in the tribe of Koreish; especially after they had gotten the custody of the *Caaba* from the tribe of Kozrah.” But if the government were not better than that of the desert tribes, miserable indeed must have been the situation of the people. When men are congregated into cities, if every one be allowed to gratify his revenge, and punish his enemy, without recurring to the arbitration of the magistrate, the state must necessarily become one continued scene of violence and bloodshed. No security for person or property existing, there could be no accumulation, so that the horrors of poverty must necessarily have been added to the other evils arising from unceasing terror and alarm. Such was in reality the situation of the Arabian cities; every man sought to redress, by his own power, the injury he fancied he had received; and the peace and happiness of the community were destroyed. The heads of tribes, moreover, waged continual war with



each other. In the desert they were sufficiently willing to take offence at each other's conduct: opportunities of offence, however, on account of the immense extent of these desert regions, were far less frequent than within the narrow bounds of a city. Contact created rivalry—rivalry in power, in display, in enjoyment: rivalry begat hatred; and hatred bloodshed. To gratify the morbid vanity of a chief, the whole tribe was in arms.' pp. 4, 5.

We have several paragraphs of similar verbage about 'Law' and 'Religion.' The latter subject, the Writer should not have meddled with. He tells us, indeed, that 'We' enlightened Christians of modern times 'have now almost universally ceased 'to regard our own faith as *at all concerned* in the estimation 'that may be formed of the character, opinion, conduct, or religion of Mahomet. As our interests have become less concerned, our judgements have become less impartial.' No part of this representation is quite correct. Impartiality is by no means the natural result of indifference, and still less so of a pseudo-philosophical liberalism. The cause of truth cannot be served by the employment of calumny directed against a false system; but our estimate of a false religion must of necessity be regulated by our belief in the true, and our own faith is thus very greatly concerned in the matter.

Again, our Historian asserts, that

'The conception which an ignorant and trembling savage forms of the character of the Divinity, and the means by which he endeavours to secure his favour, are in every age and country the same. He conceives the Godhead as irritable and revengeful; endowed with the moral weaknesses of humanity, but possessed of irresistible power. Heaven, in the imagination of the barbarian, is a picture of the earth, with this addition, that every circumstance is magnified. In Heaven there are more delightful gardens, more delicious and balmy airs, more brilliant skies, than on earth. The beings who inhabit the heavens are more powerful, more wise, or rather, more capable of obtaining the objects they desire, than men; they are endowed with everlasting life, and subject to no diseases that afflict humanity. To please these divine beings, the trembling votary pursues the means that are found efficacious with earthly potentates. He prostrates himself before them in adoration; he exaggerates their perfections, and soothes them with continued adulation. To prove himself sincere, he subjects himself to useless privations; performs frequent, painful, fruitless, and expensive ceremonies. He subjects himself to fasts; he multiplies the observances of religion, and throws away his substance in manifestation of their honour. Solicitude in the regulation of his conduct, as it regards his own happiness, or that of his fellows, being intimately connected with his own interests, is considered no proof of the sincerity of his professions towards the Divinity. The laws of morals, therefore, form but a small part of the religious code of any barbarous nation. The religion of the barbarous Arabian differed in no one particular from the foregoing description.'—p. 6.

In this cheap mode of generalizing, what is true, is trite; but

the want of discrimination renders the total statement incorrect. It is the very reverse of true, that the conceptions of the savage respecting the Deity, are in every age and country the same. But we cannot stop to point out the various flaws in the Writer's philosophy. He is not less astray in his facts. It is incorrect, that Mohammed established an 'absolute despotism,' or that he was 'elected' by his countrymen. Medina is not a 'country.' The Arabs have *not* 'been almost universally deemed a gentle and polite people;' the grossest ignorance could alone ascribe that character to the tribes of the Peninsula. The Jews did *not* form powerful nations in Arabia in the time of *Niebuhr*! Mohammed could not be ignorant of the '*Syrian* language.' It is not likely, that 'the power of his family rendered it impossible to 'punish or to interrupt the first steps he made towards propagating his religion': the fact was otherwise. We pass over the insidious remarks upon the miracles ascribed to the Arabian heresiarch: they sufficiently indicate the school to which the Writer belongs. We charge him, however, with no irreligious intentions; but we do consider the Society for the Diffusion of Useful Knowledge as grossly committed and dishonoured by this miserable '*Life of Mahomet*.'

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Art. XII. *The Opening of the Sixth Seal. A Sacred Poem. Second Edition. 12mo. pp. 180. Price 5s. 6d. London. 1829.*

IT is curious enough, that this is the second poem that has lately fallen into our hands, the Author of which has felt it necessary to inform his readers, that he has not been indebted for his ideas to Mr. Pollok's "*Course of Time*." The present Writer wishes it to be understood, that he did not peruse that publication until he had concluded his own task; and then it was with surprise and regret that he remarked the resemblance between the close of the First part of the *Opening of the Sixth Seal*, and a portion of the *Course of Time*. Comparisons are invidious; and we shall therefore simply lay before our readers a sample of the present poem, leaving them to form their own judgement of its positive and comparative merits.

' In the realms

Of space innumerable worlds revolved  
In their ethereal orbits. Suns on suns,  
With their attendant systems, rolling pathed  
The interminable void;—yet not at will  
Roaming through ether, but in bounds prescribed  
By God himself; each flaming sun around  
Held planetary orbs their mystic dance,  
That never had known change; worlds above worlds,  
Countless as pearly drops that gem the mead  
On vernal morn, lay pillowed on the sky,—

And, in the centre of the wondrous whole,  
The Deity Himself, benignant still,  
Guiding, protecting them, the spirit of life  
Transfused, and, omnipresent, reigned o'er all,

‘ So they went on in harmony, and knew  
Each its prescribed course ;—and, as they rolled,  
Celestial music through the boundless space  
Incessant roamed, the music of the spheres,  
To mortal ears inaudible, but oft  
By listening seraphs, in their viewless flight  
On light’s pure pinions, raptured heard ;—so they  
In smooth, unerring course, through ether fled,  
Rapidly rolling, and, with hallowed song,  
Together hymned sweet music to their God.

‘ But suddenly there came a rushing sound,  
A trumpet blast, sent forth by angel lips,  
That filled all space,—and echoing worlds replied  
To the dread summons ;—instant as it came,  
Though in their flight than tempest winds more swift,  
All the innumerable worlds at once  
Stayed in their mid career ;—all things stood still,  
And to the terrible trumpet listened they.  
So vast the shock, huge mountains from their roots  
Uptorn, hurled high in air, fled far away.—  
Rivers recoiled, and flung their refluxent tides  
In horror back ;—the ocean waves arose,  
And, Alp like, gathered to a monstrous heap,  
And in the sky were lost.—The quivering earth  
Gaped awfully, and from her inmost caves  
Groaned.—From their orbits loosed, the starry host  
Fled devious, and in wild disorder traced  
Pathways before unknown ;—oft in their course  
Orb against orb rushed heedlessly, and struck,  
And, into myriad fragments scattered, fell.—  
The blazing comets, from their fiery homes  
Returning, desolation brought, and swept  
Planets away as on they fled. Bright Jove  
And distant Saturn wandered from their paths,—  
And strange confusion reigned in heaven, where once  
All had been peace, and harmony, and love.

‘ The dwellers of the earth the trumpet cry  
Astonished heard, and trembling terror came  
On every bosom ;—and the shock felt they  
Of earth, in all the swiftness of its flight,  
So sudden stayed, for heavily it rocked  
Upon its noiseless axle, and a groan  
Echoed from all its caves.’ pp. 49—52.



## NOTICES.

Art. XIII. *Practical Suggestions and Discourses*; intended to aid a Reformation of the Christian Churches, and the Revival of Religion in Individuals, Families, and Communities. By Charles Moase. 12mo. pp. 92. Price 2s. 6d. London, 1829.

THIS Volume consists of several papers on subjects relating to the Revival of Religion. We are persuaded that Mr. Moase has taken a very just view of the subject, in representing as one of the main instruments of accomplishing such a result, a faithful discharge of 'parental duties.' A separate discourse is devoted to this most important, and, we fear, too much neglected topic, which does credit to the Author's pastoral fidelity. In the following paper, 'On the Duties of Churches with respect to members who violate Christian principles in the formation of Conjugal Relations', he has entered upon debateable ground, and mooted a subject of extreme delicacy, of which this is not the place to attempt the discussion. The volume will do good, if its suggestions lead to a more serious consideration of this and other topics adverted to, respecting which too great laxity of opinion has confessedly become prevalent. The following remarks are peculiarly deserving of attention.

'There is no person who reflects upon the subject, but must perceive, that the education of children is one of the most important objects of human attention. "There is no man," says Mr. Baxter, "that ever understood the interest of mankind, of families, cities, kingdoms, churches, and of Jesus Christ, the King and Saviour, but he must needs know, that the right instruction, education, and sanctification of youth is of unspeakable consequence to them all. It is certain, that the welfare of this world lieth in a good succession of the several generations; and that all the endeavours of one generation, with God's greatest blessing on them, will not serve for the ages following: all must be begun again, and done over anew, or all will be undone in the next age. Men live so short a time, that the work of educating youth aright is one half of the great business of man's life."'

'And it cannot be doubted, that if the members of churches were properly attentive to these most important duties, and were those individuals who neglect them frequently called to account for their most criminal neglect, the church of God would be in a state very different from that at present existing; and instead of gathering in occasionally a few individuals from the world, and deriving its chief accessions from the conversion of the profligate, its ranks would be perpetually augmented by the cheerful devotedness of its own progeny.' pp. 50, 51.

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Art. XIV. *The Chronological Guide*. Part I.—Comprehending the Chronology of the World, from its Creation to the Destruction of  
VOL. II.—N.S. F F

the Western Empire of Rome, A.D. 476. With a Chart. 12mo. pp. 255. London. 1828.

HAVING contrived to mislay this volume, we reviewed, in April last, the "Chart" without its indispensable companion; and now that we have obtained the latter, we are gratified by the opportunity of repeating and extending the recommendation we then gave. We do not recollect to have at any time seen so judicious and available a manual as this before us. The leading events of the world's story are stated in a clear and comprehensive manner; and, with the aid of the chart, are placed distinctly before the eye. Brief introductory sketches of history are given; a regular series of questions is appended; and an alphabetical table of offices, weights, and measures, completes this useful publication.

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Art. XV. *Pugin's Gothic Ornaments*; selected from various Buildings in England and France. Drawn on Stone by J. D. Harding. Parts I. and II. Medium 4to. Price 15s. each Part, containing 20 Plates. 1828, 1829.

WE are desirous of directing attention to these admirably executed drawings, both as supplying hints for interior and exterior decoration, and as furnishing subjects for the pencil, favourable at the same time to freedom of hand, to vigorous expression, and to high, though not fastidious finishing. In this view, they are excellently adapted to the purposes of instruction; and, although it is probable that this application of the work was not in the Editor's contemplation, we will venture to recommend it as preferable to nine-tenths of the publications which are sent forth almost every week, for that specific object. We will add, for the benefit of young persons following a course of self-tuition in the Arts, that, whenever they find a lithographed print with Mr. Harding's name, they cannot do wrong in copying it. We have seen a series of sixpenny numbers from his crayon, that made us bitterly regret our own costly, but ineffective education of five-and-thirty years ago. The present work will be completed in five parts, exhibiting a large collection of finials, spandrils, subsellæ, gables, string-courses, capitals, pannels, traceries, crockets, and other varieties of Gothic ornament. The frequent insertion of sections and profiles, adds to the practical value of the draughts.

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## ART. XVI. LITERARY INTELLIGENCE.

Preparing for Publication, a Topographical and Historical Account of Methodism in Yorkshire: giving an account of its Rise, Progress, and Present State, in the City of York, and in every Town, Village, Hamlet, &c. in the County. The work will be accompanied by a large Map of the County, handsomely coloured, drawn expressly for the purpose, shewing at one view, the size and boundaries of each Circuit, &c. 8vo.

Captain Brown has in the Press, *Biographical Sketches and Authentic Anecdotes of Horses*; with a *Historical Introduction*, and an *Appendix on the Diseases and Medical Treatment of the Horse*. It is to be illustrated by figures of the different breeds, and *Portraits of celebrated or remarkable Horses*; these are to be engraved on Steel by Mr. Lizars, in his best Style. This Work is intended as a companion to the work on *Dogs*, by the same Author, recently published, which has met with so favourable a reception.

In the Press, an *Introduction to Medical Botany*, illustrative of the *Elements and Terminology of Botany*, and of the *Linnæan Artificial and Natural Systems*, as connected with the study of *Medical Plants*. By Thomas Castle, F.L.S. &c.

Dr. Olinthus Gregory has been occupied in preparing for the Press, an *Improved Edition of his Letters to a Friend on the Evidences, Doctrines, and Duties of the Christian Religion*.

Dr. Shirley Palmer will very shortly Publish, "*Popular Illustrations of Medicine and Diet*", pointing out the principal exciting causes of Disease and Death.

In the Press, *The Arguments for Predestination and Necessity contrasted with the Established Principles of Philosophical Inquiry*. In *Two Act Sermons*, in Trinity College, Dublin, 1828. With *Notes and Appendix*. By Richard Hastings Graves, D.D.

Mr. W. M. Higgins has in the Press, and very nearly ready for Publication, an *Introductory Treatise on the Nature and Properties of Light*, and on *Optical Instruments*; Dedicated, by Permission, to His Royal Highness the Duke of Clarence.

## ART. XVII. WORKS RECENTLY PUBLISHED.

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*Peace in Believing: a Memoir of Isabella Campbell of Fernicarry, Rosneath, Dumbartonshire.* 12mo. 6s.

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